Evangelical Christendom.

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MONTHLY NOTES.

The programme of the approaching Dundee Conference, which will be found in our present issue, will show our readers the importance of the subjects which are there to be considered as well as the expectation which may be fairly connected with the names of the speakers to whom the handling of these subjects has been entrusted. The "Annual Address" is to be delivered by the Rev. H. E. Fox, Vicar of St. Nicholas, Durham, whose spirit is in such perfect harmony with the principle of the Evangelical Alliance. The two important subjects, so controverted in the present day, "The Once-offered Sacrifice" and "The Substitutionary Work of Our Lord Jesus Christ," are entrusted to two worthy advocates, the Rev. Dr. Bennett, of Worthing, and Pastor Brown of Dublin. The Rev. George Wilson, of Edinburgh, well-known at the Mildmay Conferences, handles the practical subject of "The Outcome of Sanctification in daily life," whilst the kindred theme of "Rest in Christ the Secret of Power for Christ," is taken by the Rev. Dr. Clemance, of London. These are but a few out of many names and subjects which may well draw forth expectation as to the interest and profit of the Conference so soon to be held at Dundee.

Dundee possesses very hallowed associations for those who revere the memory of the sainted McCheyne. Here stands the Church in which he preached so faithfully the Gospel of the Grace of God, and in which, long before Holiness Conferences were heard of, he in word as well as in life and walk upheld the standard of Scriptural holiness. The present occupant of his pulpit, the Rev. John Reid, is upon the local committee of the Alliance, and takes a warm interest in this Conference. An annual Christian Convention has been held in Dundee for many years past, and this year gives way to the more general gathering which it is hoped will be not less spiritual in its tone, nor less useful

in its results. We cannot but express a wish that the place which has been blessed in time past by the ministry of Mr. McCheyne, and has through the publication of his writings sent forth that blessing to others, may this year receive a blessing in return, by means of a Conference which seeks to maintain the truth he maintained, and to promote the spirit of Christian love of which he was so eminent an example.

The decision of the Judicial Committee of the Privy Council in the case of the Bishop of Lincoln has at last been given, and we fear it must be regarded as a serious blow to the Protestantism of the Church of England. The Archbishop of Canterbury had in his judgment in the same case ignored the previous decisions of the Privy Council, and it had been hoped that in this last appeal from his judgment, the Highest Court of Appeal would have stood by their own previous rulings, and have rejected the Archbishop's decisions on those points on which he differed from them. Instead of this they confirm his decision in every point, and claim the liberty of reviewing and amending their own former judgments. The result is that what was supposed to be the law of the Church, as to the matters in dispute, is now altered, and Ritualism has received a legal sanction for some of its practices which it had not before.

The secular press for the most part rejoices in what is considered the attainment of peace, no doubt thinking that the litigious spirit of the Church Association has received a deserved rebuke, if not a final blow. Those who do not understand the real point in dispute, and who treat all litigation on the subject as a mere exhibition of *odium theologicum*, may be glad to think that there is a prospect of these ecclesiastical prosecutions being brought to an end, and there is also, it must be owned, amongst a large and important section of the Evangelical party of the Church of England who have been opposed to the later prosecutions of the Church Association, a feeling of satisfaction at the ground of their disapproval of its action being thus confirmed. They were pleased with the early prosecutions of the Church Association as having resulted in clearly defining the law against Ritualism, but they feared that the attempt to enforce the law would cause a reaction in favour of those whose prosecution the outside world deems persecution. The result has shown that they were right.

The *Record*, as the chief organ of those who take this view of the question, writes: "The anxiety with which we have viewed the Lincoln prosecution from the start, had its source in the risk which it offered of a conflict between the Archbishop and the Privy Council, the final result of which it was difficult to speculate upon without alarm. It is an unmixed good that Church and State should thus, as it were, be once more brought into line." But surely the preservation of the union of Church and State, which the *Record* seems to regard as the most important of all the issues involved, is but a small matter as compared with the preservation of the National Church of our country from the insidious advances of Romanism. It is not a little significant that in the next number of the *Record* to that in which is expressed this satisfaction with one result of the judgment of the Privy Council, there appears a letter from Lord Halifax, the Chairman of the English Church Union, thanking them very sincerely for the article on the Lincoln judgment, and adding, "We have an opportunity for closing old strifes which a short time ago none could have anticipated and which should be welcomed by all."

Lord Halifax, who is a sincere enthusiast for the reunion of Christendom—*i.e.*, for an amalgamation with the Roman and Eastern Churches—is quite willing that there should be "a general acquiescence, for the present, in the diversity of ritual which, as a matter of fact, prevails among us." But these words "for the present" show how little the Ritualist party are inclined to rest permanently satisfied with the present diversity of ritual. Their aim is to approximate more and more to the corrupt standard of unreformed Christianity, and it behoves the *Record* and other advocates of peace in this conflict, to look ahead and see whither we are drifting. At the same time Lord Halifax honestly goes to the root of the matter and clearly brings out the fact that Sacramentalism is the real point at issue in these words: "Religion is not a mere series of propositions, doctrinal or moral. It has above all things to do with a person. The lowest of Low Churchmen need surely not be distressed at the emphasis which is laid by the highest of High Churchmen upon what they believe to be the divinely appointed means for bringing mankind into contact with Him whom Evangelicals proclaim to be their All in all!"

It is well to be thus brought face to face with what is the real point at issue between Evangelicals—whether within or without the Established Church—and Ritualists. It is not the amount, more or less, of ceremonies accompanying the Sacraments—though to many it seems to be this and no more,—but it is as Lord Halifax puts it, as to whether the Sacraments are or are not "the Divinely appointed means for bringing mankind into contact with" Christ. What the Ritualist attributes to the administration of the Sacraments, the Evangelical attributes to the Gospel received by faith. Faith is the appointed link between the soul and Christ, as Scripture teaches, and to put the Sacraments into this place is to displace them from their own proper position, and to set aside God's appointed means for bringing mankind into contact with His Son, which is the Gospel preached and believed. Sacramentalism, as explained by Lord Halifax, is subversive of the Gospel of the Grace of God, and gives us in its place the *opus operatum* of the Church of Rome; a perilous delusion, by which souls are too often deceived to their eternal ruin.

The *Record*, whilst manifesting little sympathy with those who regard the Lincoln judgment with alarm, inserts, in large print, a letter from one signing himself "A Northern Churchman," of whom they say: "Our readers will have no difficulty in recognising the strong and faithful voice of the veteran leader, whom thousands of Evangelical Churchmen have been accustomed for half a century to follow." This, as well as the letter itself, points unmistakably to Bishop Ryle. He at least sees the judgment in its true light: "It is my firm conviction that the judgment will seriously damage the Church of England, if it does not shake it to its very foundation. It will intensify, widen, and deepen our present unhappy divisions. It will make co-operation between party and party more difficult than ever. It will deter young Protestant laymen from seeking ordination. It will mightily help the cause of Liberationists, and pave the way for the break-up of the Establishment. A house divided against itself cannot stand."

The attempt made, first by the Archbishop of Canterbury, and repeated by the Privy Council, to represent the points in dispute as having no symbolical meaning is thus dismissed by Bishop Ryle: "We do not for a moment admit the

amazing dictum that the ceremonious actions legalised by the Privy Council have no symbolical meaning, especially in the case of the *Agnus Dei*. With all respect to learned men in high positions, we are quite sure that on this point they are completely mistaken." The significance of the *Agnus Dei* is well explained in the same number of the *Record* by Bishop Alford, thus: "The pitiful supplication for mercy found in the Litany, called the *Agnus Dei* ('O Lamb of God that taketh away the sins of the world, &c.')—and there addressed to the Lord Jesus Christ, the ascended Mediator at God's right hand in Heaven—may now, without any breach of ecclesiastical law, be transferred, at the will of the priest, to the Communion Office, from whence it was at the Reformation purposely removed; but now it is again used as a prayer to Christ in the Holy Sacrament in respect to which Ritualists vehemently contend that Christ is there."

This is, indeed, the most dangerous and Romeward-tending of all these ceremonious actions which have been now legalised by the judgment of the Privy Council. The mixing of water with the wine, and the rinsing of the cup are comparatively trifling superstitions. The lighting of candles is silly and childish. But not so the adoration of the elements, which is intended to be expressed by the *Agnus Dei* being sung immediately after their consecration. This is little short of what the rubric at the end of the Communion Service calls "idolatry to be abhorred of all faithful Christians." It is there asserted that "the sacramental bread and wine remain still in their very natural substances and therefore may not be adored," and "the natural body and blood of our Saviour Christ are in heaven and not here." It is in direct opposition to all this, that permission is given by the recent judgment to any Ritualist priest to introduce at his pleasure, immediately after consecrating the elements, the hymn addressed to Christ, which was removed from this place at the Reformation, in order thereby to express his adoration of Christ in the elements, an adoration which the rubric declares to be "idolatry to be abhorred of all faithful Christians."

The Church of Ireland has its ritualistic troubles too. At much the same time that the judgment of the Privy Council in the Lincoln case was being delivered, the Archbishop of Dublin, assisted by Dr. Ball as legal Assessor, was pronouncing judgment in the case of Canon Travers Smith, who had erected in his church a cross behind the Communion table contrary, it was contended, to the words of a canon of the Irish Church, which says: "There shalt not be any cross, ornamental or otherwise, on the Communion table or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure behind the Communion table in any of the churches or other places of worship of the Church of Ireland." That the spirit of this canon had been violated by the erection of a cross, on a tripod stand of its own, between the table and the wall, there could be no doubt. The question for the judge was whether the letter of the canon had been violated. Was the tripod stand a "structure behind the Communion table?" The judge thought not, and so the cross, which the canon was evidently meant to exclude, is pronounced not illegal. So Ritualism triumphs on both sides of the channel.

It is pleasant to turn from the turmoil and strife of these ecclesiastical combats—which, however, cannot be avoided by those who would earnestly contend for the faith once for all delivered to the Saints—to the calm and quiet of Keswick, where the Annual Conference, which has of late become such an

institution among Christians, has lately been held. Though many so-called different churches are represented there, there is contention between them, for Christ is recognised as Head over all things to the Church which is His body, and those who sit at His feet are taught (Rom. xiv.) to allow for and bear with differences of judgment which arise from conscientious conviction. There is great unanimity, too, manifested there in those points which are of most importance. Indeed, if the Keswick Conference had no other result than illustrating the importance of the principle of Christian union for which the Evangelical Alliance contends, it would be doing a good work. But its object is higher than this—namely, to bring the soul into contact and communion with God Himself, and this is the real source of the spiritual blessing which so many gain by going to Keswick.

What the nature of the blessing is which is sought for and often attained at Keswick and other Conferences—for Keswick has no monopoly of blessing—was well expressed by the Rev. H. C. G. Moule in these words: "We are here by the grace and mercy of God, men and women who have arrived—we take that for granted—at a humble certainty before Him about some great foundation premisses. We do believe that Jesus Christ our Lord is a fact; we do believe that His precious blood, shed for us and for our sins, is a fact: and we do believe that the promises of the Word of God are fact. What we want is so to act upon the facts that, by His mercy, we may be facts ourselves, that we may be vessels meet and also ready for the Master's use—the Master choosing the use, the place, and the work." In such sober words as these there is no wild or unscriptural theory of sinlessness, which, indeed, is expressly repudiated at Keswick, though still maintained we fear, elsewhere, by some who claim to be exponents of holiness teaching.

Amongst the many different voices which have been heard at Grindelwald in the somewhat discordant Conference which is still going on, none has called forth more just animadversion than Mr. Horton's deliverance on the subject of inspiration. He had the amazing temerity to say that the Bible makes no claim to inspiration! Let any one collect the passages where our Lord speaks of the Scriptures of the Old Testament. Let him mark the reverential authority which He attributes to them: how He owns the Holy Ghost as their author: how He asserts their infallibility—"the Scripture cannot be broken." Let him also mark how in the New Testament the Apostle claims that the things he writes "are the Commandments of the Lord," and how, spite of the attempt of the Revised Version to weaken the force of the statement, we are taught in 2 Tim. ii. 8, that "All Scripture is given by inspiration of God," and then let him judge of the truth of Mr. Horton's extraordinary assertion.

UNSAVED AND SAVED.

In the account of the woman taken in adultery is a case of actual sin presented to our Lord on its direct merits. A sin that under the law merited death. We may draw a few lessons from this case that will be of profit to our souls if prayerfully followed. The conduct of Jesus exhibits majestic elevation, calmness, prudence, wisdom and boldness. The wickedness of the ungodly knows how to abuse even the law—the punishment of sins—the best and holiest thing. Jesus here shows Himself to be the friend of sinners; but not a destroyer of the law. His being such a friend does not make Him a favourer of sin. The Pharisees came with a design to accuse Jesus; they did not need His judgment in this case, as the law of Moses was clear and plain upon such points. The answer of Jesus puts their cunning to shame, without infringing the law, or justice, or love. He builds upon an uncontested maxim in morality—that it is absurd for men to be zealous in punishing others when they are guilty themselves. They are self-condemned who judge others and do the same things themselves. We must be most severe against sin in ourselves. Jesus Christ alone could say to His accusers and enemies, "Which of you convinceth me of sin?" He was sinless. In this respect He stands alone among all the sons of Adam's race. No one was ever more severe against sin than Christ. Read His scathing philippic against the Pharisees (Matt. xxiii). No one could possibly express thought more clearly than He has done in speaking of the punishment to be visited upon the impenitent and condemned. What stronger figure can be expressed than the gnawing worm and the unquenchable fire? To express sorrow, remorse and despair, where is the language that exceeds weeping, wailing, and gnashing of teeth? No one was ever more compassionate to sinners than Christ. He weeps over Jerusalem, and would have gathered her children to Himself as a hen gathers her brood under her wings. He tells Nicodemus "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." His purpose is to save. He does save every heart that comes to Him. He never turns any one away. "He that seeketh *shall* find." "Him that cometh to me I will in no wise cast out," are His own encouraging words. To show even more fully His earnestness in the welfare of individual souls we have in Revelation—"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."

He knew the heart of this woman. He knew the hearts of her accusers. He deals with each case as each merited. He aimed not only to bring the woman to repentance by showing her His mercy, but also by showing her accusers their sin to bring them to the same state. He does not extenuate her sin; but hints at inward sin which puts one further from God than the gross immorality of outward transgression. The hearts of these men were thoroughly bad. They were hypocrites of the worst kind. Men may be zealous of the Divine law with evil hearts; but they cannot purchase Divine favour. Social respectability was the shield of these hypocrites. Social respectability is set up to-day among respectable sinners everywhere. But Christ metes out the same truth and justice to the great and small, respectable and disreputable alike. Sin, whether in king or beggar, receives the same condemnation. This fact brings Christianity into ill repute. All persons do not like to be upon the same platform, even in spiritual things. "Better than thou" is the pride of the human heart. This feeling must be annihilated before we are fit for heaven.

Sins beset us upon every hand. The temptation to one may not be the least alluring to another. One completely fails and falls before that which on another would make no impression. Hence we wonder at the failings of each other. Our constitutions are different. Our dispositions are different. But we all stand guilty and under condemnation before God, without an atoning Saviour. Each needs an advocating substitute, and one as much as the other. One may be openly profane, and another morally upright; still the upright has no right to say to the profane, "I am holier than thou," unless Jesus has made him so through faith by grace. Circumstances, accidents, and influences, over which we have no control, naturally make us better than criminals and savages. We take the credit, and in

selfish pride boast of it. But there is very little credit due to us. We owe a great deal more to God's grace and favour, goodness and mercy than we are conscious of. We should be most deeply grateful and thankful to God. Thus far we are sinners still, and unsaved. All that we are we owe to God. He has placed these spirits of ours in healthy sound bodies. It was not our placing. Other spirits all around us are in suffering and oftimes polluted bodies; so, from birth to the grave. Why we are so highly favoured and they so ill-favoured, none of us can tell. These are matters of accident as far as we are concerned, yet planned and ordained by God. We have had nothing at all to do in the matter. He could as easily have placed our spirits in the body of a Hottentot or cannibal. Gratitude to God ought to fill our hearts. We are not responsible for such things. We have such confidence in the goodness, excellence, and judgment of God as to believe every individual on earth is situated where he can bring most glory to God if he lives according to the light as it is revealed to him. We are not responsible for the mere natural tendency of our natures. Your tendency, the bent of your nature, may be to lying, mine may be to drunkenness; yours to sensuality, mine to covetousness. Or either may on account of circumstances or society be towards much less evils. As to tendency, we have no control naturally; but we are wholly responsible for every act of sin, which includes every yielding to the natural tendency, and for every tendency or propensity to sin that we have acquired.

Jesus said to the woman, "Go and sin no more." Some of us think we gain a sufficient victory when we subdue one sinful habit, especially if that is one that appears to lead to ruin quicker than others. We fear most the ones that rule us. They rise up against us in greater magnitude. We bring our wills to bear against them, and oftimes overcome them by mere force of will—at least, for a time. The propensity, perhaps, is never thus taken away. While the propensity remains there is danger of yielding. We have known and instances of complete ruin in yielding, after years of subjection. To be saved from this or that sin will not suffice. Jesus said, "Sin no more." We must be saved from all sin. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." And, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." Jesus Christ is all-sufficient, otherwise He would be imperfect and not able to meet the needs of our fallen humanity. When He justifies He saves from the act of sinning. A justified soul will not commit sin. As soon as he sins he is condemned. He knows it, too, as darkness immediately comes over his soul. When He sanctifies, He saves from the propensity; He destroys the devil within, and casts him out. If God is willing to save men thus to the very uttermost in this life, and we know it, and are not thus saved, are we not responsible for not being thus thoroughly saved? It is easy to see how others ought to be, and might be. But God does not look upon others from our standpoint. Neither are we responsible for other sins than our own: lest the eye of self be turned inward, not outward. "To thine own self be true." Others are aided more by the holiness of our own inner life than by anything else. The pure love of God soon becomes manifest when it has found a reception in any heart. Let the self be pure, holy, and good, and actions of the same nature are the outcome. The woman went away saved. Her accusers, we fear, went away unsaved.—L. R. J.

NOTES FROM A MINISTERIAL CONFERENCE.

AGED PASTOR (*log.*)

Let us lay it to heart that faith, not doubt, is the true measure of a man. If we have begun to confide in God in Christ at all, we are to become "partakers of Christ" just as "we hold the beginning of our confidence firm unto the end." If we have doubts—and doubts will arise about essentials and non-essentials—what are we to do with them? I will tell you what we are *not* to do with them; we are not

to take them to our neighbour and confide them to him. No! We are to take them to God in the silence of a very resolute and wholesome seclusion, and when the Great Physician has treated us as He treated Peter, then we are to go and strengthen our brethren. Some young preachers fall sick with doubts; then I would be most tender and gentle towards them; but I would not have them use the pulpit to disseminate doubt any more than I would have them, sick with scarlet fever and small-pox, run about to see how many people they can infect with it. Doubt is sickness, not health—it is a most infectious disease—and we owe a duty to our neighbour not to carry our doubts to him. Our love to our neighbour is very faint if it does not suggest that he has a fearful tendency to doubt as we have; he has an alarming receptivity, and the ablest philosopher is not justified in taking a single doubt to any poor fool who has his own doubts already and a fearful capacity for more. Goethe cries: "Give us your convictions: as for doubts we have enough of our own."

During a long ministry, I hope I was enabled to preach a positive Gospel, which I had humbly received and proved to be true; what chaff of mine got mingled with the wheat I hope the Master has winnowed away. For myself personally, I desire to testify that if I have found any peaceful growth in spiritual realities, I have found it only as I have become rooted and grounded in the love of God, and in that simple confiding in Jesus Christ our Lord, as made unto us wisdom from God, and righteousness and sanctification and redemption—and I feel sure, from personal experience, that we must exercise our whole minds and lives in the knowledge and love of Christ Jesus our Lord to attain to any stature in Him. We are tempted on every side to turn away from this and to become absorbed in the teeming throbbing activities that obtain in society; but I am deeply convinced that what the Church wants and what the world wants most to-day is not dreamers nor speculators—not philanthrophists and moral reformers even—but saints, devoted to study God's Word and pray:—consecrated lives full of the love of God and of the Gospel of salvation; saints who are spiritual and intelligent—their intelligence aglow with spirituality—who walk in the Light and are light-bearers. It is a far more blessed thing to live in the grace of God than to be laden with His gifts, and so to commend His grace as above His gifts. Don't you see that as the first greatest thing in the world is to love God, and thus to become partakers of Christ, the second is to bring not so much our love as the love of Christ down to men?

I have spoken of the wrongness of taking our doubts to men, but how shall I speak of that glad buoyancy of spirit that takes Christ to men? Is not this what we want and what our people want? Have we not found Him the dear Divine Saviour and Redeemer of men? Have we not confided our whole case to Him? Has He not given us repentance, are we not washed in His blood, are we not regenerate, comforted, sanctified by the indwelling Holy Spirit? Is not life with us a new thing in Him? Has he not made us partakers of all that His incarnation, His teaching, His life, His death, His ascension, His mediation conveys to men? Do we not look for Him to come to us? Do we not expect to be drawn wholly to Him?

If this be so, then surely our duty, our delight in our homes, in our churches, in our neighbourhood, in the world, is not so much to set ourselves up amongst men as to bring Christ down to them. We have a supreme Gospel of the Grace of God to convey.

We have—

To be His seer, His prophet: to be the voice
Of the Ineffable Word: to be the glass
Of the Ineffable Light, and bring them down
To bless the earth.

This calling we have if we are partakers of Christ Jesus the Lord.

For knowledge is a barren tree and bare,
Bereft of God, and duty but a word,
And strength but tyranny, and love—desire,
And purity a folly; but the soul
Which brings down God to man, the Light to the world—
He is the Maker and is blest, is blest.

—Pn. C.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, August 15, 1892.

"Toiling all night and catching nought! Yet the sea teems with multitudinous fishes. Discouragement is natural. But Jesus knows! Jesus sympathises! Jesus longs to fill their net! "Cast it on the right side!" No! cry the incredulous; if we have toiled in vain, of what use is casting the net in any new fashion? But steady comes the command: "Cast the net on the right side!" and the fisher who believes, obeys his Lord, and a bountiful draught rewards obedient faith. This has been re-enacted throughout the ages, and down to this day. It is a fact that the right side is ignored and, too often, scorned by fishers who fail to recognise the voice of the Lord, while their trusting brethren rejoice in His smile and receive His reward.

Once more we are called to witness a net cast in faith and love, and on Evangelical Alliance principles. Men of God have raised their anchor and ventured out in company, to span France, if possible, with a National Evangelisation Society. To see Pastors Th. Monod, A. Mettetal, and Father Hyacinthe, with a few others of different denominations, join in this, is refreshing and hopeful. The reputation of Père Hyacinthe will bring thousands under the Gospel sound from among the cultivated classes, while that of the Pastors will attract Protestants of all classes. God speed them! It is a good token and hopeful to find in one of the chief Protestant periodicals, the *Evangéliste*, the following words: "The multiplicity of evangelical efforts does not, beyond measure, alarm us. France is broad enough to employ the zeal, and use to advantage methods of the most diversified associations—from the Central Society whose pastors don the black robe, to the Salvation Army whose soldiers wear the jersey. When a house is on fire, if the fire brigade is near enough, it is used gladly: but whether or not, appeal is made to everyone's goodwill. Bucket, pitcher, tub, all are put into glad requisition, and no one thinks of finding fault with a man for the shape of the vessel in which he brings the water. This simple comparison expresses our view concerning the varied attempts made from time to time to extinguish the fires which atheism, superstition, and immorality have lighted in our country. To all the hydrants, official or unofficial, to all firemen with or without helmets, to every willing person who comes forward, we ask not their method of extinguishing the flames, still less their views as to the system of rebuilding the house; we do not even ask if their buckets are absolutely without a leak, and of the very best model; it is enough for us to know that it is water they throw on the fire, and not petroleum." The *Protestant*, a rationalistic organ, puts the question: "Will Liberals be allowed to join?" Père Hyacinthe replies: "A true belief in the full doctrines of the Apostles' creed is a *sine qua non*."

Some alarm is expressed as to double-meanings in "Liberal" lectures or writings, leading the simple astray. It is no new phenomenon; for years one has heard pastors purposely give apparently Gospel teaching, which, like certain pictures representing different views according to the standpoint of the spectator, is understood by the orthodox in one sense and the rationalists in another. It is as old as the double meaning of the enemy in the Garden of Eden, and the unwary are caught thereby. They are many, the unwary, just now.

The Conseil Central of the Reformed Churches gave their unanimous vote for Professor Leenhardt, ten for Professor Montet, and seven for Professor Bois (setting aside by three votes M. Meyer, who had for him the majority of the Consistories), and the Government have ratified this decision.

One is struck with the importance given to form, in proportion as life ebbs from the shell. Journalists congratulate Protestants, and Protestants congratulate themselves that the churches built of late are no longer ungraceful, which means they have graceful architecture; and no longer exhibit four bare walls! May they be as full of grace as were the caves and dens of the earth in which our persecuted

fathers worshipped! or as to this day, it is found in many a cottage-meeting in out-of-the-way places.

To be a soldier from twenty-one to forty-five is the lot of every Frenchman, be he priest, pastor, rabbi, or layman. Only there are modifications in the case of students in theology of the State churches. One year's military service is exacted without permission to obtain a delay, as for other students, until their studies are finished; this sudden and incessible stoppage in their curriculum is a decided hardship, and when it is ended he has no choice but immediately to return to his college; certificates of presence have to be given in to the military authorities. During the third year he has four months' drill. At twenty-six, he must have been ordained, and present a certificate which, among other things, states that he belongs to one of the National churches, that he is retributed by the State in some form or other, and that he occupies a certain post. Four weeks in every year he has to devote to military service; it is possible, but extremely difficult to be exempted. At the age of thirty he passes into the territorial army, which does not necessitate military exercise. From thirty-six to forty-five he belongs to the territurial reserve, and awaits a special order to enter on active service in case of war. During all these years he cannot change his residence, or be absent for more than a month, without the signature of the Gendarmerie. These regulations are supposed to carry out *equality* among citizens; in that intention they were made! It is understood that priests and pastors, after being initiated in the science of war, shall, in the event of war, serve in the ambulances or hospitals.

"Strange are the theories which float in the brains of the learned!" One of them is that by a fatal progress, France, if not Catholic, must fatally be unbelieving, and those who still indulge hopes that Protestantism will pressate the population, are harmless dreamers whose dreams can never be realised; France rejected Protestantism, and therefore Protestants cannot be "in communion with historic France." Protestantism is an impertinence in France, and must come to an end. This is not on religious grounds; no, the worthies who suffered all for their creed, are admired for their bravery and their integrity, but they did not flow down the stream of time in communion with the national traditions, and their little separate rill has nothing more to do than to join the stream of Catholicism or of Free-thinking, which have so strangely mixed their waters. High time to show these men the mighty power of God irrespective of Church questions! It would be a glorious work for the members of the Paris Young Men's Christian Association, which now numbers 1,015 members, who, through the generosity of friends, are erecting a splendid central edifice in the heart of the capital.

Speaking of splendid edifices, the Church of the *Sacré Cœur de Marie*, in course of erection on the heights of Montmartre, has now cost 25,500,000 francs, the collection for this purpose during June amounted to 180,000 francs.

The Abbé Garnier is advocating and preparing what he calls a "Christian theatre," in which Biblical scenes and stories are to be exhibited or played, in the hope of doing good and drawing to the Church. We knew some years ago, Protestants, and of the best, so led astray as to build a theatre where none but moral pieces were to be played; and solid lectures on all subjects, including religion, were to be given for the improvement of the population of a town which was Protestant. It soon fell from its first estate and to-day it is a common playhouse, and the people whom it was expected to draw into goodness, are worse than roughs!

A curious trial has taken place in which a Curé was condemned for having refused to give the first Communion to two little lasses, their enraged parents having applied to the tribunal! Appeal has been made.

One of the bishops calls the Pope, Leo XIII., "Our Christ!"

We have favourable news of the work of M. Sainton in the West of France by the means of Bible stalls at the markets and fairs; souls are brought to God. The School for Evangelists formerly of Marseilles has been transferred to Montpellier. A priest converted to Protestantism, now Pastor Goubies, has been ordained, and ministers in the Protestant Church of Mougon. The Rev. R. W. McAll, D.D., has been nominated Chevalier of the Legion of Honour, together with many other Protestants, on the occasion of the National Fête of July 14.

GERMANY.

[From our own Correspondent.]

Berlin, August 16, 1892.

THE four weeks since my last letter have been very quiet ones. In the country people are occupied with the harvest, which, thanks to God, promises to be a good one; in the towns, whoever can go away, are absent; also religious conferences are generally in the earlier or quite the latter part of the summer. In these weeks we have none of them. The Emperor spent again a few weeks quietly on board his yacht at the Norwegian Coast, and the papers report that he held the service himself on board on Sunday mornings. As yet our country is spared from the cholera, and many prayers are sent up to God that He may avert this scourge from us.

The new law on the Sunday is, of course, much discussed still, and if the Liberal Press dared they would probably make as much noise about it as about Count Zedlitz's School Bill, but Social Democrats have always—though from other reasons than Christians—claimed a Sunday free from work. The working class, on the whole, appreciates the blessing of the new arrangement, and therefore the opposition is not so strong, even from those who always abhor every religious influence.

The President of Police has just issued stricter regulations about the restaurants, beer saloons, &c., with female attendance. These are a great source of immorality, and though a greater supervision of the police cannot quite abolish the evil, it may at least somewhat lessen the temptation to sin.

A number of Christian friends are planning now a systematic mission work in the great railway stations of our metropolis. It is quite clear that temptation in its most subtle forms await young women and even young men already at the railway station. It is necessary to counteract this at once, and we have practical proofs that much can be done. At the Stettin railway station, in the north of Berlin, a Christian porter has already directed many girls to the new Young Women's Christian Association. We are grateful for any chance of this kind, but it ought to be taken in hand systematically. A conference of delegates of different religious societies here has taken the preliminary steps into their hands and a small beginning will be made on the 1st of September, as a lady has offered her services.

There existed hitherto no provision of any kind for home mission-workers, in case of sickness or death. Clergymen, even when in the service of home mission societies, could share in all the institutions of the National Church. They receive a pension in case of being invalided, and their widows and uneducated children are also provided for. But this is not the case with lay-workers. Some forty years ago the first lay agents undertook work of that kind, simply trusting to God. Now the number has greatly increased. There are certainly above 1,000 men now, who have entirely dedicated themselves to the Lord's service, as lay evangelists, secretaries of Young Men's Christian Associations, city missionaries, superintendents of reformatories, &c. A society has now been formed, which enables these men, by a small annual contribution, to secure assistance in their old age and for their relatives in case of death. Every mission-worker can join. The committee consists of a number of these workers, and the chairmen of different larger societies.

Mr. Figgs, secretary of the St. Michael Society, has made an evangelistic tour through Pomerania. He has found more religious life among the population than he expected, but also the great wish to have organized evangelistic effort in that province. Mr. Paul, a pastor in the village of Ravenstein, has been remarkably blessed during the last three years. He gave the friends at the Gnaden Conference the impression that he might be a German Haslam.

Mr. Kraemer, one of our first missionaries sent out to East Africa, just came here from Tanga on a six months' leave of absence to restore his health. He gives favourable reports on the willingness of the African population to hear the Word of God.

Pastor Hoffman, of Geneva, came here at the request of the Central International Committee for Young Men's Christian Association to interest friends here for the Committee, whose efforts have been very useful in different countries. For instance, in the last report given at Amsterdam in 1891, it was reported that they had gone backwards in Hungary; since then three new Young Men's Christian Associations have been formed in Buda-Pest, and the old existing one has received new life.

ITALY.

THE protest, if the term may be permitted, made by Cardinal Rampolla, to the Italian Government regarding the recognition of the Free Church of Italy by the State, has been duly considered. At the time when the Cardinal put forth his plaint, the *Piccolo Messaggero* stated that there was no danger of the Evangelical Church of Italy being damaged in any way. And so it has turned out. *La Cassazione Unica*, a judicial periodical, published in Rome, gives the following important decision of the Court of Cassation: "It is decreed that any existing worship whatsoever, which is not contrary to good morals and the rights of man is a worship admitted by the State, without there being any necessity for its being declared by any legal formality. Therefore anybody disturbing such worship will be liable to such penalty as the Penal Code inflicts in like cases, as, for instance, it does in the case of interference with the worship of the Salvation Army." Here, then, we see religious liberty is well understood at headquarters. The right to worship God as every man's conscience dictates is accorded to all, and is, in fact, unfettered by the State; the latter, however, protecting from injury or disorderly attack, the public worship of all these bodies.

The Evangelicals of Milan are rejoicing in the possession of a fine new building wherein to receive the sick of their community, and not only of their body, but likewise of others when application is made. But it may be regarded especially as provided for the adherents of the Evangelicals. The early efforts of some devoted individuals in the former locale were crowned with but a very limited success; nevertheless they refused to be discouraged, and urged their friends and supporters to enable them to give the work a further trial. Formerly the pastor could only enter the hospitals on visiting days, and it was almost an impossibility for a patient to demand an interview with his or her minister. Of the pressure brought to bear on the sick and dying by monks and nuns, with a view to induce them to return to the bosom of the church, one has heard enough. These things, and others which need not be mentioned, made it most desirable to have an "Asilo" where at least the sufferers might die in peace. However, the faith and perseverance of the founder of the work, and those associated with her, have been crowned with success. The number who presented themselves for medical aid in 1891 amounted to 126. In all, 1,180 sick persons have been received; out of these 1,180 patients 949 were Italians.

A dispensary, much needed in the district of San Frediano in Florence—where much poverty abounds,—was opened recently, and during the first three months there were 1,809 applicants for advice, mostly women and children. As is usual, at the like places, the Gospel is plainly put before the patients in a short service, and, although some were at first somewhat timorous, yet after a little, they appeared to lose their fears and apparently enjoyed the opportunity. A nurse has been engaged whose devotion to the work, and above all to the cause of the Redeemer, is unceasing. She is also the help-meet of the doctor, for she reports the condition and symptoms of the patients after visiting the sick in their own homes. The duty and privilege of putting the Gospel before the people is held to be paramount in this work.

The *Ospidale Protestante*, in Genoa, publishes a very favourable report. The patients admitted during 1891 were 200, out of which number 159 left the hospital cured. The greater number of the patients were English 75, Italians 40, Germans 35, Swiss 20, Dutch 13, and the rest from different countries. A gift of Lire 371,071·75 c., called the dono Grunelius has been presented to the hospital, on condition of its being applied to improving the premises. The work of construction was begun in April, and it is hoped that it will be completed in ten months, and without interfering with the daily duties which are carried on in the hospital.

The Societa per le Publicazioni Evangeliche has put forward a very encouraging statement. Founded in 1856, it has become a most important factor in the evangelization of Italy. The *Evangelica* says: "The Society has not failed to widen the sphere of its operations, triumphing over many obstacles, and maintaining a wide outlook, which enables it not only to reckon among its members individuals of different denominations, but to welcome them in aiding the work by publications, which, although

they are bound to be of an evangelical character, yet are undenominational. The Report for 1891 shows that 132,000 copies of books and tracts, 304,000 portions of Holy Scripture, 35,000 calendars, and 116,320 copies of periodicals had been issued by the Tipografia Claudiana. The total issue during the twenty-five years of its existence amounts to 4,035,500 books and smaller publications, 1,045,000 portions of Scripture, and 1,422,000 almanacs (Amico di casa). It is impossible that such a work as this, despite the inevitable imperfection which attends any and all efforts, should not have had a great and salutary influence on the Italian people."

The Report gives instances of this influence. Spontaneous testimony has reached the management, especially from unknown spots, which prove that the work has not been in vain in the Lord. Here, a solitary believer demands some controversial treatises, whereby he may meet and repel the attacks of the priests; again, a new convert begs for some short treatises on the Evidences of Christianity to meet his doubts and confirm him in the faith. Another application comes from an evangelical Christian who has been useful to others, and who wishes to carry on his good work on a more extensive scale. And this work of the Society goes on, not only in Italy, but also in the far distant land of America, where the emigrants from Italy have found a new home. A channel, certainly not to be despised, has been opened in the United States, and in the Spanish-American republics; and also, to come nearer home, in France, Switzerland and England. In all these countries, Italians are to be met with in numbers.

The most important publications of the past year were: "A Compendium of Sacred History" (Old Testament), and "Fifty passages of the Bible," disposed in three sections, and comprehending the principal truths of the Christian faith. These were by Sig. G. Longo, of Sienna. Then there are two by Sig. G. Luzzi—viz., on the "Epistle to the Colossians" (an original work), and the "Animals of the Bible." The Bible Dictionary by Dr. Schaff, translated by R. Meille; the volume of the "Evangelical Alliance Discourses," delivered at the Conference in Florence; several new tracts, &c. In hand, there is "The Key to the Bible," the first edition of which was exhausted some years since. Several thousands of portions of the Scriptures (296,000) are in preparation, and also a large and handsome edition of the Bible—the latter is far advanced towards completion. The well known *L'Amico di Casa* (now in its fortieth year) stands at the head of the periodicals. This is followed by *L'Amico dei Fanciulli* (Children's Friend) which finds its way into all the Sunday-schools and families of the Evangelicals, and even into certain places, where its origin is not too minutely enquired into.

The concluding remarks of the *Italia Evangelica* (from which these details are taken) on this matter is well worth noting, for it affords a cheering prospect with regard to the outlook in Italy. It says: "The Society of Evangelical Publications does not pretend to fully provide for the wants of Italian Evangelization, nor for the requirements of all its friends. It does, however, what it can, with zeal and perseverance, to forward the cause of Christ in the land. It endeavours to hold high the standard of the Saviour, and to call on high and low, rich and poor, learned and illiterate, to enlist under it, and to unite all in the bonds of faith and love. It believes it deserves the sympathy and aid of all who, in Italy or elsewhere, glory in the name of the followers of the Lord Jesus."—K. F. D.

EVANGELICAL CHURCH OF ITALY.

From the recently received *Report of the Evangelical Church of Italy*, we cull the following extracts:—

Rome.—The Lord continues His blessings, for many new hearers take the place of the absent brethren, and the four services a week are well attended. The preaching of the Word has resulted, not only in a growing spirit of consecration of the Church, but in fresh conversions. Fourteen Catechumens ranged themselves among the Confessors of Jesus Christ last year, and of these eight were admitted to the Lord's Supper. Space only permits a reference to two of these conversions. One of our dear brethren was greatly troubled by the opposition of his wife and family. Domestic peace was gone

and alteration and insult entered. A Monsignore was brought on the scene to convince our brother of the truth of Popery, and though he failed in this, he learned the law of work to the Evangelical. Hunger and want enraged the wife still more, but with admirable patience the husband suffered continually for the sake of the Master and went on testifying for Christ Jesus. One Sabbath morning this woman came to church, resolved on making a disturbance, by accusing us all publicly of corrupting the principles of her husband. When the Service began, the prayer made such an impression on her, that her anger was allayed. The text was 1 John iv. 8. The love of God entered her heart and conquered it, so that she left the place a changed character. Further enlightened by the Word of God, she became convinced of the truth as it is in Jesus and is now the joy of her husband.

Naples.—A nun with a certain amount of education, being intimate with the family of a colporteur, began to read the Bible and to show a desire to come to our services. At first she came with much trembling, then she took courage, and became so much at home that she was not afraid to marry the colporteur. "The day on which her marriage was celebrated was a festive day for the church, which presented the bride and bridegroom with a beautiful Bible and many flowers."

Venice.—Among the sad deaths this year, I may mention that of a sister, who left her children as a legacy to the minister. In her will, written three years ago, she says: "Let me express my gratitude to you, for I owe to you my peace of mind. It was a good thing for me to know you, for without you I should never have known the peace that God's Word brings to the troubled soul. For years I lived almost without thinking of God. Disgusted with the Romish priests, I never entered their churches. Having no opportunity of knowing the Gospel, and only hearing it spoken of with contempt, I was far from thinking that in it I should find peace. Now, I assure you, every day I bless God for the hope He has given me, and rest on His Word. I also thank you once more and entreat you to receive my poor children." Her request was not in vain, the boys were at once taken care of, and the youngest child adopted by the minister.

Florence.—A few words of heartfelt gratitude to our generous supporters about Florence, and our task is accomplished. The outstanding fact of last year was the Evangelical Alliance International Meeting in April, of unique interest in the history of Italy, and of special honour to the City of Savonarola and to many other confessors of the faith. The results of the Congress are not easily stated, but it was truly a grand sight to behold the heralds of the Gospel gathered together from every part of the world, and to see all the preachers of Florence in turn announcing the saving truths of the Gospel during two months in the Salvini Theatre. My colleague and I cordially joined in this free proclamation of Christ and Him crucified, and only regretted that the means were not forthcoming for the continuance of such a noble enterprise. Another fact of general interest last year was the "Surprise Festival" held in May, in honour of our great benefactor, the Rev. Dr. John MacDougall. On that occasion the truth was realised, "Cast thy bread upon the waters, and thou shalt find it after many days." Our excellent friend, who has laboured indefatigably for more than twenty years on behalf of our poor church, was then permitted to see how great and lasting a gratitude and affection are cherished towards him by us all. My readers will be glad to know that the story of the festival was translated into English by the Rev. Henry Piggott, B.A., of Rome, and that copies of it can be had by any friends, on application to myself. The church in Florence has passed through a troublous time, in the process of its reorganisation. Our aim was to develop the spirit of self-sacrifice, and if, in carrying it into execution, we have met with disappointments, the unexpected successful results have been our comfort, and have strengthened the good hope in all of seeing a growing prosperity attending the Church. Only two notable conversions may be mentioned. The ex-Priest Vincenzo de Lucia, an able Professor in Rome of Letters and Philosophy, made his public declaration of the evangelical faith in our church in January, before a crowded and deeply-interested audience and is now preaching in Venice. A little later the Domenican Friar Clerico threw away the clerical garb and embraced Christ, and witnessed before the Church a good confession, though he has since gone to labour in another field of evangelisation.

The Report from which we have quoted is written by the new Secretary, Signor

Saverio Fera. It concludes with a notice of the meetings of the General Assembly from the pen of our honoured friend the Rev. John R. MacDougall, D.D., of Florence, who is the Honorary Treasurer and Foreign Secretary of the Church. He thus alludes to a delightful incident in the Assembly: "The Consecration Service by Pastor Conti, of Rome, of six evangelists—Messrs. Manin, Borni, Beltrami, Lenzi, Silva and Spigno—was deeply interesting, but the crowning joy of the Assembly was the reception of delegates from all the Mission Churches in Italy, with the exception of the Plymouth Brethren, and from the British and Scottish Bible Societies, the Waldensian College, the French and German Pastors of Florence and the Italian Religious Tract Society. After some fifty letters of friendly greeting had been read, from Churches in Switzerland, Germany, France, Holland, Belgium, and other countries, not only were these Deputies heard at length—Messrs. Geymonat, Combe, Bosio, Piggott, Eager, Petrochi, Revt, Meille, Gray, André and Fischer,—but their expressions of earnest sympathy with the Evangelical Church of Italy, and with each other, were so frank and hearty, that a noble enthusiasm was stirred. It was finer than any similar reception I had ever witnessed, finer even than the Evangelical Alliance Meeting in spring, if that were possible. We all knew that there is but one Church of Christ, and that all Christians are brethren, but this cordial demonstration of the fact was worth a thousand expositions of the Truth."

NOTES OF A RECENT JOURNEY THROUGH THE BALTIC PROVINCES.

By the Rev. J. D. Kilburn.

It is now upwards of nine years since I first visited Karland and Liefland, and nearly three years since I was last there. On that occasion the object was to ascertain, on behalf of the Evangelical Alliance, how far the reports in the English and other papers were true respecting the persecution of the Lutherans, especially of the Lutheran pastors. Then several weeks were spent in the different provinces, and almost every place of note was visited in each. The present visit has been briefer, and fewer places have been visited; still, sufficient workers, of different classes, have been interviewed, and sufficient time given to see how things have gone since I was last there, and how they seem to be tending for the future. These notes will deal principally with the changes wrought, and the dangers threatening, and will indicate, as far as the writer can judge, what seem to be the causes of each.

The writer is convinced that harm has been done in Russia in many ways, as well as wrong feelings aroused abroad, by the exaggerated reports which are so often published. It will therefore be his aim in these notes to give a faithful and unvarnished account of what he himself has seen; giving, as far as he can, all parties concerned credit for the good they have done, or are seeking to do. He wishes to write as one who would gladly help all who love Christ, and are seeking to serve Him, by whatever name they are called. Should what he writes fall into the hands of some concerning whom he writes, he is well aware that they will not agree with some things he may have to say about them, but he hopes that they will ask if what he says is not, after all, true.

The first thing that struck me was the great change which had come over the provinces in a few years in respect to language. Three years ago even, the German language was prevalent everywhere. Now, Russian is spoken almost as generally as German was then. Of course, there have been many hardships suffered by individuals through the change thus introduced by the Government. May be, it would have been better if the change had been more gradual, less sudden. Still, upon the whole, no more suffering has been caused than in the case of other and neighbouring nations who have introduced the same changes. The Government has acted both wisely and well in one respect; it has not forbidden the use of the language of the people, the Esthonian, or the Lettish, in the parts where these are spoken. It allows these to be spoken and used as fully and freely as ever, but requires that all occupying official or even semi-official positions speak Russian instead of German, as formerly. This applies not merely to magistrates, policemen and

school-teachers; but even to the drosky drivers.

Another thing that struck me was the increased hindrances the police are putting in the way of Christian work. If a land is to be benefited and blessed, it needs all the Christian influence that can be brought to bear upon it. If Christian workers could be excluded from a land, both that land and those who sought to rule it would be in a pitiable state. The greatest enemy of the Baltic provinces, or of any country, could not desire any plan by which to injure those provinces or that country more, than by stopping all Christian workers in their efforts to benefit their fellows and to bring them beneath the power of the Gospel and its teachings. Strange that this fact appears often to be lost sight of by the police in Liefland and Esthonia. They seem often to treat those who are seeking to get men to keep the laws of God and man, as if they themselves were law-breakers. To mention one or two instances of this. Some of the friends in Reval, including two of the best known pastors, felt desirous of doing what they could to save the sailors who visit that port from the many temptations that beset them. They arranged and opened at considerable cost a neat and comfortable Sailors' Home. This home is situated near the harbour in one of the best positions; it contains papers and tracts in Esthonian, Lettish, Finnish, Swedish, German, Danish and English, as well as the means of playing games of skill. Those visiting it can have tea, coffee, lemonade, &c., at the lowest possible charges. After some time a thoroughly suitable man, an earnest Christian, speaking several languages, was found to take charge of it. As soon as it was opened the police appeared upon the scene. They put many difficulties in the way of the work, and forbade Mr. Greutzmann (the man in charge), to hold any Bible-reading or meeting when more than *three* persons were present, or to have *singing* in any of the meetings. These restrictions are still in force up to the time of writing these lines.

Another instance of the same kind. In Liefland there are nearly 5,000 Baptists, who have left the Lutheran Church and formed churches of their own in different parts of the province. These are, as a rule, exceedingly poor people. Some of them, though full grown and strong men, sometimes only earn about sixpence per day. They have, however, built a goodly number of chapels in different places, and have about forty ordained pastors. Of the good moral and spiritual influence exerted by these there can be no doubt. When the laws were administered by Lutheran magistrates, though the Lutheran pastors disliked the Baptists, yet the magistrates recognised their work in producing a loyal, God-fearing, law-abiding people, and, therefore, gave them great liberty in their work. The police are now rapidly curtailing this liberty. A little while ago all the Baptist pastors met together for conference and prayer. They were summoned before the police authorities and were told that they had no right so to meet, and were ordered to leave the town where they were met, and go to their homes at once. They would fain meet thus at least once a year, but hardly dare now to do it, though good and only good could come of it.

A godly and earnest Christian, whose work the writer has known and rejoiced in for years, who takes charge of two churches, without one penny of remuneration from either of them, was lately brought before the police and fined £2 10s. for holding a cottage service without police permission. It will be easy to imagine how hard it was for him to pay such a fine when it is understood that he has a wife and four children to keep, and that his whole income is £5 per month. There was no help, he had to pay it or go to prison.

Amid these difficulties it is very pleasant to see the gentle spirit which the brethren manifest. Not one word did I hear one of them speak against the Government. It is their desire to—as they teach others that they ought to—"be in subjection to the powers that be." All the more the pity, that they are in any way fettered and impeded in their good work. They are loyal in the fullest sense to the Emperor, because they seek to be loyal to Christ. As the number of such works and workers increase, so will order, peace, prosperity spread; as they diminish, so will lawlessness spread and iniquity abound.

NOTES FROM AMERICA.

At the annual meeting of the Evangelical Alliance of Boston, recently held, the Rev. Dr. Adams was unanimously elected president. This, of course, is a distinct recognition of Presbyterianism and its influence in this community. At the same meeting a committee was appointed, consisting of representatives of all the evangelical Churches, to arrange for the meetings of the Alliance of Christian Workers, which is to hold a convention of from seven to ten days' duration in this city next November. This great gathering is anticipated with much pleasure by the entire evangelical ministry, inasmuch as it will bring together many of the most earnest and efficient workers of the Churches, both of Europe and this country, while the reflex influence upon New England cannot but prove beneficial. Perhaps it should be explained that this body is not in any sense identical with the good people who are known as "the Christian Alliance" or "Faith Cure People," whose meetings have been frequently held here. It is entirely undenominational, and its chief object is to discuss methods of work in connexion with the Christian Church in general.—*New York Observer.*

Congress, by a very decided vote—more than two-thirds—conditions Government aid to the World's Columbian Exposition absolutely upon closing the gates on the Lord's Day. The very large majority of the people will applaud this action of their representatives. For about three days the Senate debated and voted, until it finally reached an ironclad provision, conditioning not only the proposed appropriation of 5,000,000 dols., but *all* aid to the Exposition upon closed gates on the Lord's Day. To name Senators who were leaders insisting upon Sunday closing would do injustice to scores of others whose voices were not heard, but who were equally determined that the sanctity of the Sabbath should not thus be trampled upon in the eyes of the nations. While there were differences of opinion as to *how* the Sabbath should be honoured, every man who spoke protested against any purpose to dishonour the Fourth Commandment. During this debate you might have imagined yourself in a general council or assembly, or synod or conference, so pronounced was one Senator after another. The debate had in it the earnestness which springs from conviction and conscience towards God, the perennial fountain of all true eloquence. The vote of the two Houses of Congress upon Sunday closing at Chicago will give emphasis to the will of the people, and will say to the nations of the earth that America is God-fearing and Sabbath-keeping. The Sabbath Aussa that will settle upon this most wondrous exhibit of muscle and brain and heart will be our most impressive exhibit, the nation's testimony to the blessedness of Sabbath-keeping.—*New York Independent.*

We would not have our readers, who are so much interested in the Scriptures and in the discoveries which illustrate and explain them, fail to notice a remarkable discovery just announced, made on the soil of Palestine by a young American, Mr. F. J. Bliss, son of President Bliss, of the American Protestant College at Beirût, although while he was working under the direction of the English Palestine Exploration Fund. It is the discovery, for the first time, in Palestine of a written record which goes back to the time of David, or even of Moses. It is an actual letter of historical value, on a clay tablet, and in the Babylonian language and writing. It gives us a little glimpse of the disturbed condition of things in Palestine while the children of Israel were in bondage in Egypt, and it contains a mention of a Zimrida, governor of Lachish, of whom we already had knowledge from the remarkable collection of tablets, also in the Babylonian writing, found four years ago at Tel-el-Amarna in Egypt.—*New York Independent.*

The Christian Endeavour Convention.—When this century shall have been completed, among its great religious movements will be chronicled that of the Young People's Society of Christian Endeavour. Its growth in eleven years to one and one-third million members is something phenomenal. Its fame is in all the earth, and not only its fame, but its influence, leading to the formation of Christian Endeavour Societies in all lands, so that the annual Convention is, in truth, what it is properly termed, "international," delegates being present from well nigh all nations. We believe, with Dr. Clark, its founder, that it is more than a society, yielding only "the frothy product of beardless exuberance"; it is a

"Providential movement"—one which God has sent "to the kingdom for such a time as this," to answer theoretical atheism and infidelity in the world, and to counteract practical atheism and infidelity in the Church; to substitute for the "I don't know" of the agnostic, and the "I doubt" of the sceptic, the "I know whom I have believed, and am persuaded" of the Christian, and so effectually as to put the blush of shame on the cheek of the doubting and unbelieving; also to present an ocular demonstration which cannot be controverted, more potent and convincing than learned disquisition or any logical array of philosophical argument, that the Christianity of Christ is not yet doomed, as some have the effrontery to assert it is; that it has not even yet seen its best days; that its creeds and teachings and institutions are not losing their hold upon the rising generation; in short, that it will not in this generation or the next, in this century or the next, or in any other, be numbered with the effete religions of the past. That magnificent assemblage in and about Madison Square Garden of thirty thousand Christian Endeavour delegates, represented a constituency of one and one-third million. —*New York Christian Intelligencer.*

THE following extract from an article in the *Boston Congregationalist* is at once so timely and of such unspeakable importance, that we most heartily commend it to our readers: "*Literature that Kills.*—Midsummer allures to light-reading. Parlours and piazzas, shady nooks and clefts in the rocks, Pullman cars and decks of steamships abound in novels. Multitudes who seldom read stories at other times enjoy fiction in vacation. Very little in this swarm of books is of the crude, coarse sort which stimulates the imaginations of boys and girls to mischief and misadventure. The literature that multiplies at this season and works harm is of average literary merit and not seldom is written with more than average power. Its characters often discuss religious questions with skill. Aspirations after high ideals are finely expressed by them. Duties of mutual service are illustrated by adventures in which heroes and heroines rise, on occasion, to admirable heights of self-sacrifice. But the absolute obligation to fulfil high Christian ideals is slyly challenged, while the reality and presence of Him who created these ideals and commanded them to be fulfilled and offered divine help to their fulfilment is doubted, not willingly but from the sad necessity of the cultured mind. Human instead of divine motives to noble living are pictured and worked out in imagined experiences. These books injure their readers even more than would actual association with the society and characters which the books describe. They kill the higher, finer sense which, once destroyed, is gone for ever. Let it be granted that they mirror actual life, yet the proprieties of mirrored life are the same as those of real life. No one can afford to dwell in books with what he would be ashamed to be found in reality. Many a young man and woman who are to sink into spiritual despair and death will, we fear, have to date the beginning of that sorrowful decline from these summer days in which they had hoped to rebuild and reinvigorate their lives. Wise travellers avoid districts infected with cholera and fever. Dangers even more subtle and vital threaten in summer reading."

IN the *New World* quarterly, Canon Cheyne has an article on "The Origin and Meaning of the Story of Sodom." He denies it any historic validity whatever, and thinks it only an imaginary crystallisation of such expressions in the Hebrew Psalms and prophecies, as Psalm xi. 6—"Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest"—based upon the natural phenomena of the Dead Sea region. There was a much greater abundance of bitumen than now exists about the Dead Sea, and consequently destructive eruptions were of frequent occurrence. The story is a commemoration of this fact, and of the great moral principal that God hates and will punish the violation of His fundamental laws. The passage respecting Zoar is a recent etymological myth, and the "pillar of salt" is plainly an imaginative accretion. The caution addressed to Lot, "Look not behind thee," is mythical, and is compared to Orpheus's loss of Eurydice through such ill-timed curiosity. Yet the overthrow of the cities of the plain is given in Genesis as a plain matter of fact, is treated by Isaiah, Jeremiah, Ezekiel, Hosea, Amos, and Zephaniah as an actual occurrence, and is made by our Lord the basis of the most solemn warning. If all this is mythical, what is there in the Bible that is historical? Dr. Cheyne seems to be advancing rapidly to the lowest depths of Rationalism.—*New York Christian Intelligencer.*

RELIGIOUS CENSUS OF INDIA.

By the Rev. JOHN MORRISON, D.D., Calcutta.

WE reprint from the *Mission Record of the Church of Scotland* this valuable paper, slightly abridged:—

The annual blue-book on "The Moral and Material Progress of India" is of special interest this year because of its detailed tables of the results of the Indian Census of 1891.

We had better remind the readers of the *Mission Record* that the total population of India is now 287,000,000. I think we may say that our Indian fellow-subjects number nearly 300,000,000 souls. For every soul in the British Isles there are more than seven in India. We are responsible in a special degree for the spiritual welfare of these 300,000,000 who have come under our rule. In obedience to Christ's command to go to all nations we find that Christian men and women—American and German, French, Swiss, Danish and others—have gone to India to give truth and life to its people: and these foreigners are earnestly at work in India to-day. But the responsibility lies mainly upon us British Christians and our churches. And not only are we united to India, and thus responsible for our fellow-subjects, but India is a source of great pecuniary profit to Britain, although not a single penny is paid by India as tribute. One writer, inclined to exaggerate, it must be confessed, reckons our interest in India, if capitalised, as equal to an investment of £500,000,000. Even allowing for his exaggeration, common gratitude calls upon us to do something for India, if we do not feel the higher call and the great command.

It is confessedly difficult work to revive the withered life of India—more difficult than to take provinces, provide food for the millions, diffuse enlightenment among them, and keep the peace. For in the Indian mind we have hard-beaten impenetrable soil, thin rocky soil, and thorn-choked soil; we have at once Jewish pride and Greek subtlety of mind; but our duty is to persevere with the field that has been specially given us to cultivate.

We turn to the table in the Census Report entitled "The Population of India, classified according to Religion." Hindus and Mohammedans of course form the great bulk of the people as before, for a new nation is not yet born in a day. Hindus still reckon by millions, Christians in many provinces only by tens of thousands. Yet Christianity is distinctly one of the religions of India; does any reader require to have his mind awakened to that fact? In India proper—that is, India apart from Burmah—we note that the Christian religion now ranks distinctly third in respect of numbers—that is, next to Hinduism and Mohammedanism. Whereas in 1881, Christians and Sikhs were almost equal in numbers, Christians now outnumber Sikhs by 253,000 souls. In India proper also—that is, in the land of Buddha himself—Christianity reckons many more followers than Buddhism. The province of Burmah, however, is almost wholly Buddhist; and, consequently taking the whole Indian Empire, including Burmah, we find Christianity only fourth in point of numbers. The Hindus number 207,000,000, the Mohammedans 57,000,000, Buddhists 8,500,000, Christians 2,250,000, and the Sikhs nearly 2,000,000.

Scattered all over India, besides, are the isolated remnants of various religions—degraded, aboriginal, or primitive—having nothing in common unless that they are all at one low level of demonolatry, and that they are neither Hindus nor Mohammedans. The census takes all these together as "aboriginal" in religion, and assigns to them a total of over 9,000,000 souls. These are the people to whom Sir W. W. Hunter, the authority on Indian statistics, has specially directed the attention of missionaries. Within the next fifty years, he prophesies, these aborigines, if not Christianised, will all be absorbed either by Hinduism or Mohammedanism. Not that in the latter event any religious change will have taken place; only, sooner or later—supposing the drift be to Hinduism—each isolated remnant, in the presence of Hindu castes, will regard itself also as a caste, will adopt caste intolerance, will at some crisis solicit the services of neighbouring Hindu priests, and in this way will eventually become a stone in the great Hindu fabric. They will retain their own old ideas, their own old customs, and even their own old gods, but they will be closed to progress and change. It is noteworthy that Sir W. W. Hunter estimated the aborigines who were entirely outside Hinduism, and therefore specially accessible to mission effort, at

about half a million only, whereas the census makes the people of "aboriginal" religions number 9,000,000. In other words, it is certain there are 9,000,000 aborigines more or less accessible to our missionaries, for there are all these still not calling themselves Hindus or Mussulmans, although to some extent they may actually be Hinduised or Mohammedanised. The Lepchas at Darjeeling are among these aborigines, likewise the Chuhras among whom our Mission in the Punjab has worked with such success. While work of all kinds—zenana, educational, and preaching—must not be neglected among the harder Hindus who balk so largely, we have a splendid opportunity of gathering a Christian nucleus in these peoples outside Hinduism or on its outskirts.

To return to the tables of membership. Out of a population of 287,000,000 over 2,250,000 profess Christianity; that is to say, there is one professing Christian for every 126 persons. We must be glad that the Christian fraction is a tangible one. We must be sad because many a native Christian is almost solitary and unsupported among hundreds of people around him. Only those who know how European Christians will degenerate when taken out of Christian surroundings and a Christian atmosphere can sympathise with the isolated native Christians of India. Among the 74,000,000 of the province of Bengal there is only one professing Christian among every 370 persons, and if we reckoned only Bengali Christians—excluding Europeans and Eurasians, soldiers, sailors, traders, civil servants, and others—what isolated specks would these Bengali Christians appear among the 74,000,000!

What about the increase of the various religions in India during the past decade? The overwhelming fact in these tables is that in the India of 1881—that is, exclusive of newly-annexed territory—the whole population of all religions has increased by 30,000,000 souls. Canon Isaac Taylor's painful fact that non-Christians are adding to their aggregate each year more units than Christians are adding is only too evident in India. We need all the consolation that the counter fact can give that since 1851 the number of Protestant native Christians has been doubling every decade; they have been advancing by geometrical progression, and geometrical progression will soon pass any mere arithmetical progression. Keep doubling a number, and you will soon reach hundreds of millions. This fact also may be noted, that the census authorities themselves regard the tremendous increase as in part only apparent. The Native States appear to have increased at a far more rapid rate than the British territory, which no one believes to have been actually the case. Taking the rate of increase in British territory, 9½ per cent., as true for all India, Native and British, then the people of our Indian Empire of 1881 would have increased by 24,000,000 only, not 30,000,000. In other words, 6,000,000 people, overlooked by the enumerators of 1881, were discovered by the enumerators of 1891. That apparent but unreal increase being mostly in the Native States, which are very largely Hindu, the increase in the number of Hindus during the decade is probably considerably less than it appears. The aborigines, non-Christian, also increased unaccountably during the decade from 6,500,000 to 9,000,000.

Between 1881 and 1891, according to these tables, the Hindus increased 19,500,000, the Mohammedans by over 7,000,000, Christians by 410;000. The Hindu increase is 10 per cent., the Mohammedan increase is over 14 per cent., the Christian increase is a little over 22 per cent. But as I have already indicated, it is expected that the fuller tables yet to be published will show that the Protestant Indian Christians have again grown during a decade, not 22 per cent., but to double their previous number. The old Syrian Christians on the south-west coast of India and the Roman Catholic Christians are not in the same degree progressive; and forming, as they still do, the great bulk of the Christians of India, they keep down the percentage of progress.

It is interesting to note the provinces of India where Christian progress has been greatest. I take note only of those in which the number of Christian people has increased by more than 22 per cent, which, as we have seen, is the rate of Christian progress for all India. South India shows the greatest absolute increase. In the province of Madras, where the Church of England, the London Mission, and the Roman Catholics have large Christian communities and extensive work, 370,000 persons have been added to the churches during the decade. That gives a rate of increase likewise much above the average. In the province of

Bengal the increase has been over 74,000, to which our own missions in the Eastern Himalayas with 1,250 Christians have contributed at least many fold their share. The Church of England, the Baptists, the Lutherans, the Danes, the Roman Catholics, have all large Christian communities in the province. The actual increase for the whole province of Bengal has been from 128,000 to 192,000 Christians. In the Punjab the increase is 21,000, the actual figures for 1881 and 1891 being 33,000 and 54,000. Were the thousands of our European troops stationed in the Punjab deducted from these totals for 1881 and 1891, the wonderful movement in the Punjab would be more manifest. Conspicuous progress is also seen in the province of Assam, where, mainly through the instrumentality of a Welsh mission, the Christian community has grown from 7,000 to close on 17,000 during the decade.

Bombay has proved a comparatively barren province, though the number of Christians is still comparatively great—viz. 159,000. Its increase was under 22,000, which is considerably under the average rate of 22 per cent. The reason may be that a considerable proportion of the Christian population of the Western Presidency are old Roman Catholic Christians and unprogressive.

ABYSSINIA.

WITH THE COLPORTEURS.

The Swedish Evangelical National Society for years past has been engaged in work in and around Massowah, and recently the door, long closed, has been opened into Abyssinia. The letter which follows is from the Swedish Society's Evangelist-colporteur, and gives a very interesting and favourable idea of his labours and of the spirit in which they have been carried on. The Bible Society has long and gladly supplied Scriptures to their Swedish friends. Mikaël Nagasch's letter is forwarded by the Rev. R. H. Weakley, the Society's agent in Egypt, as part of his annual report.

"You will be pleased to hear something of Abyssinia. I travel about with my brethren. Some of the people receive us well and listen to the word of the Gospel; others avoid us and will not listen; but this is indeed no new thing; it was the same in old times. May we pray, each one in his own place, that God may send His Spirit to open the ears of the deaf, and to reveal His light to them. In the district of Anseba we are generally received well. In many villages of Anseba the people are ready to hear.

Early one morning we went from Zasega to Addi Hannes, and found many gathered together; among them were two priests; we sat down with them. Afterwards I rose and said to the priests: "Read some of God's Word to us or else permit me to read to you." But they were unwilling. One of the people said to them: "Why do you not read to us, or allow this man to read to us, for we wish to hear?" One of the priests answered, "We do not read." Then I took leave to stand up, and read to the people the fifth chapter of St. Matthew's Gospel, and they listened with pleasure. We remained four hours there, and returned to Zasega. There are good people in Addi Hannes who gladly hear God's Word. Never before had they understood why Jesus Christ came upon earth, and why He suffered and died; but now much inquiry has begun among them. This is the case also in several other towns. We have indeed the promise that Jesus' Word shall not go for nought among them, but shall work for life and salvation. Many become distressed about their sins when they hear it. They beg us frequently to pray for them. Therefore, dear father and brothers, remember us very earnestly, that we may read the Word courageously in the power of the Spirit. Yes, that we may be faithful in working for Jesus. May He Himself be with us, both you and us.

In Dake Doschen they receive us well. At first they were afraid of us, not knowing what our books might contain; but when they heard the Word read, they took courage and said: "People tell us you make no account of the Virgin Mary or the Angels. Ye have done well to come. We hated you on a mere report. Come again, for we wish to hear." Their priests are very ignorant; they do not search the Scriptures, and are just like the Nomads. We parted in peace. The Anseba people are universally kind. In Addi Gabru, which belongs to Zasega,

and Dekata Sehum, people hear us willingly, and many can read for themselves.

I visited Kebam Tjon and found that willing listeners were not wanting; but the folk are afraid that should another ruler come to the supreme power he would destroy them. They could give no other reason for not receiving God's message. "We have the ordinances of our Fathers," say they. It were good for them not to be ruled by carnal fear but to think of the words of Jesus, "Fear not them that kill the body." But Ras Alcala's name is written on their hearts. "He is the enemy of the Gospel, and should he come he would kill us," they say. May God, who wills that all should come to the knowledge of the Truth, give them a righteous king! Help us in prayer that God may raise up one after his own mind, and take away everything that hinders. Then would there be a glorious harvest for your work and ours.

I have also visited the district of Sahuti, and some of its villages. In all these are individuals who hear us; but in Addi Goadad we have much joy. There I met a tribesman, who took me to his house. It was about half-past three o'clock when I went out to the village place of assembly, and after the people had come together I read to them St. John iii. The afternoon was glorious, and until evening fell we read the Bible to the people. Then we returned to the house, had prayers with the owner, and went to rest. Next morning at eight o'clock the people assembled again to hear the Scriptures read, and listened with great attention. They begged us to build a church for them. I answered that would be indeed a good thing for them, but a better would be that their hearts should become temples of Jesus. They begged me to return, and we parted in peace. Thus by degrees, all shall become well by God's help and power. Many are the difficulties; famine and suffering are rife. The locusts are a heavy affliction, but we still have hope. Here in Zaagra I read every Wednesday to the sick and diseased when they come for treatment. Many people come hither from different districts. The priests of this place are not hostile; they come willingly to hear God's Word. At the beginning of the rainy season an evil spirit possessed them; they thought to prevent our coming hither; now one after another expresses his regret that he did so. All the priests now read our books. Up to the present the chief of the village has opposed us."—*Bible Society Reporter.*

BIBLE WORK IN ALGERIA.

The *Bible Society Reporter* has the following from the pen of the Rev. J. Lowitz:—

It may perhaps be interesting to some of our readers to learn something about the country in which the Society has its central Depot for this part of North Africa.

Let me just premise that Algeria before the French occupation was considered a nest of fierce pirates. The interior of the country suggested the idea of a desert with rolling sand and wild beasts devouring one another. As for the natives who lived along the coast, they were a set of sea robbers, outraging every vessel which happened to be becalmed and came within their reach. Ships had to keep clear of those dreadful shores. With this was also associated the awful idea of slavery, and the Moorish penal system to which Christian captives were subject on the territory of the Beys of Algiers. How very different it is now! The wild beasts have almost disappeared; the sandy desert is more like a plain with encampments of Arab tribes; many towns and villages are peopled by mixed races and various nationalities who live side by side cultivating fields and gardens: olives, vines, figs, oranges, lemons, and all sorts of other fruits are growing in great abundance. Many invalids who are obliged to seek a mild climate during the winter season find a genial refuge in Algiers. In short, the French have made Algeria an extension of France, and have so far succeeded in introducing civilisation, but deficient in morality and religion.

When in 1882 this part of North Africa was regarded by the Society worthy of attention, a central Depot was opened and an Agency was established for the circulation of the Holy Scriptures. The Depot is situated in one of the thoroughfares, announcing to all passers-by by various specimens of Scripture exposed in the shop window, that they will find the Word of God every one in his own tongue.

Since its establishment, Bibles, Testaments and portions in about twenty different languages have been issued from the Depot to colporteurs and missionaries and to private purchasers. The field for dissemination of the Scriptures in this Agency is Algeria, Tunisia, and Tripoli. Five colporteurs are employed to do Bible work in their respective districts, their head-quarters are Oran, Algiers, Constantine, and Tunis. From these centres they itinerate in the interior, visiting towns, villages, and out of the way places; in winter during the rainy season, and in summer under a burning sun, offering the Scriptures for sale, and endeavouring by religious intercourse with the people to testify concerning Christ and the Christianity of the Bible. Thus, notwithstanding the peculiar difficulties arising from error, superstition, and irreligion prevalent in this country, the Word of God has yet free course.

Missionary Notes.

North Pacific.—Bishop Ridley sends a striking instance of the triumph of the Gospel among the Kitkatlas, a tribe inhabiting an island called Lakian, one of a group of islands at the mouth of the Skeena River. Six years since, these people burnt down the church, destroying their Bibles, and blasphemed the Saviour, and for a year afterwards no teacher was allowed to land on the island. On Tuesday, November 17, the chief, Sheakah, addressed all the adult males of the population, whom he had invited to his house (a huge building covering 3,600 feet), in a very remarkable speech, recounting how he had formerly resisted the claims of the Gospel, and concluding, "I now give myself to God. Pray for me—pray, pray!" Whereupon "the whole company," the Bishop writes, "bowed their heads in silence until one of the earliest converts broke it in uttered words of earnest supplication." Other prayers and hymns followed for the space of seven hours and a-half.

Russia.—Scattered o'er the vast empire of Russia are innumerable prisons, of which we have heard much from many writers, where thousands languish for protesting against the despotism of those who refuse a constitutional government to this much suffering people. With political prisoners and exiles we might have much sympathy if we knew more of their wrongs and their sufferings. So that as it may, we are now called upon by the love we bear the fellow-members of the body of Christ to sympathise and pray for our brethren; for of recent date, many have been exiled, banished, and imprisoned for no other crime than loyalty to Christ, and unswerving fealty to the Word of God, and thus persecuted. Among those so dealt with the Stundists have been the sufferers. "Out of sight, out of mind," and the distance between our beloved brethren and ourselves may make their sorrows seem less real to us who live in perfect liberty and freedom. Surely the people of God in England should daily remember these brethren constantly in prayer. I heard much of their trials and persecutions when last in Russia, and now I hear more. Many of them are saying "Remember my bonds"; and I hear that some of these suffering ones are cheered as they hear that they are being remembered by their English brethren. The Greek Church in Russia seems to be following the course adopted by Rome in the days of her power. M. Pobedenostseff, who was the tutor of the present Czar, and now is Imperial Commissioner of the Greek Church, has issued his report to the Emperor, and in it he urges the Government to adopt stronger measures to suppress the Stundists, as he finds that "confiscation of their property, imprisonment, banishment to the mountains of the Caucasus, and the wilds of Siberia" have hitherto failed to drive these poor people back into the bosom of the Greek Church. "There is no man living," said a friend to me the other day, "who is causing so much suffering and sorrow as M. Pobedenostseff, and unfortunately he has chosen as his victims the most loyal subjects of the Czar and the most conscientious servants of Christ." Brethren, let us bear them up before the Lord. Every week brings fresh instances of despotism, politically and ecclesiastically. Only yesterday I heard of two students just banished from their homes. General Gresser, who has lately died, and who was the head of the police in St. Petersburg,

was a Protestant, and did what he could to protect those who were under the ban of the Greek Church; but it is almost certain that his successor will prove a man of a far different stamp.—CAROLUS (*The Christian*).

THE FRIENDLY ISLANDS.—A remarkable account is given in *The New Zealand Presbyterian* of certain exiles from Tonga, 116 in number, including men, women, and children, who were sent from their homes three years since because, after being flogged and imprisoned, they refused to leave the church of which they had been members. The account of this return is given in a letter from Fiji. It seems that Sir John B. Thurston, Governor of Fiji, has been greatly interested in these poor people, sparing neither trouble nor expense in caring for them. Receiving permission from the king of Tonga to return these exiles, this governor of Fiji sent for a steamer to carry them back. In his address to the exiles at the Government House, he spoke of his admiration of their characters, and urged them to continue faithful to their religion and to exercise a spirit of reconciliation toward those who had wronged them. In an address to the Europeans who were present, Rev. H. Worrall said, "These Tongans for three years have born separation from friends and relations, simply because they have refused to sacrifice their fidelity to principle. By the power of the Gospel of Jesus Christ these Tongans, whose fathers were heathens, have proved themselves moral heroes. There are in this company some of the grandest Christian gentlemen I have ever met—men who have suffered for their religion more than I or any man can tell." Some remarkable addresses were made by these men who were going to their homes. As the steamer moved away from the wharf the Europeans gave three ringing cheers, while the exiles on the afterdeck sung with quivering lips and tearful eyes, "Home, sweet Home!" and as the vessel moved further away from the shore they were heard singing, "What a Friend we have in Jesus!"

NEW HEBRIDES.—Christian life among the islanders of the New Hebrides seems to be still vigorous. The Rev. Mr. Lawrie reports that the Native congregations on Aneityum have built a large hurricane-proof church to take the place of the one recently blown down, and that they have defrayed the cost of the whole by contributions of dry cocoanut and arrowroot. "The natives denied themselves all their little luxuries for six months in order that this might be accomplished." At the dedication service one native said that "by the raising of this new church we are raised indeed." And another said, "We are like thirsty travellers: to day we have seen water, and we have drunk." It is now reported that the island of Tonga has come into the list of wholly Christian islands in the New Hebrides group. On five islands of the group, the scene of Mr. Milne's labours, no heathen are to be found.

THE *Record* contains the following extract from a letter of Dr. Bruce, of Persia, which the Rev. W. St. Clair Tisdall has recently received from him:—"Persia, May 14, 1892.—There are glorious openings just now in Persia for Mission-work among Christians, Jews, Parsees, Bâbîs, and Muslims. We have quite a number of Bâbîs and Muslims attending our Sunday services, and several of them often want to have a talk with me after service. We had some lately come all the way from Yezd, with one of whom the Sunday before last—a Muslim, not a Bâbî, and I believe a Christian at heart—I had a delightful conversation after service. A dear Bâbî youth from Yezd lately spent some months here. At last our persecuting Mujtahid found him out, and he had to flee to Teheran. I baptized him before leaving. After he had left for Teheran I had a letter from his father, who lives ten marches from this, saying he and his mother had been very anxious about their lost son, as they had not known where he had gone. But when they found out that he was with us they were supremely happy. I just mention this to show how the influence of one mission is felt far away among people that we never heard of. I believe the influence of it is felt more or less from Kirmân to Kirmân-shâh, and from the Caspian Sea to the Persian Gulf. It is not half realised at home that the existence of large bodies of Christians (so called), both Orientals and ever-increasing European merchants and others, who (to say nothing of superstitions and idolatries which are abhorrent to a Muslim) have no feeling of responsibility to be witnesses for Christ, and no belief in the power of the Gospel to conquer Islâm, is a direct witness against Christianity and a terrible stumbling-block to the Muslims. We have to combat this as well as the intolerance of Islâm itself.

But, notwithstanding all these mighty foes, "the darkness is passing away (*paragetai*, 1 John ii. 8), and the true light already shineth," and shall shine more and more unto the perfect day.

SPAIN (*Granada*). — Pastor Joseph Alhama died on April 4, at an advanced age and after a long illness. Many of our readers will remember his name in connexion with the persecutions under Queen Isabella. He was a native of Malaga, and was brought into connexion with the little Protestant company in that city through the instrumentality of Matamoros. After he had settled in Granada as a hat-maker, he was accused of helping a young man, guilty of heresy (*sic*), to escape. His house was searched and many Protestant writings were found there, also letters from various Protestants. At the end of the summer of 1860 he and his aged mother were put in prison in Granada, where they found themselves in company with Matamoros, Trigo, Carrasco, and others. In December 1861 he was condemned to seven years at the galleys, and in the following year, having appealed against the sentence, the seven was changed to nine. The Evangelical Alliance then sent its European deputation to Madrid to plead on behalf of the prisoners, and the King of Prussia, as well as other Sovereigns, appealed to Queen Isabella. Eventually the nine years of galley work were commuted for nine years' banishment. Alhama settled in Gibraltar and earned his livelihood, and when the revolution came in 1868 he returned to Granada and became pastor of the little church there. He was not a man of many gifts, but his simplicity and earnestness of faith did much to recommend the Gospel.

THE TELUGU MISSION.—The wonderful progress of the mission of the American Baptists among the Telugus (says their *Missionary Magazine*) has been fully sustained the past year, and it is especially to be noticed that the great movement which began at Ongole is now showing development in two directions. It has gone so far, and such a large proportion of the people of that section of the country have become identified with Christianity, that the community is becoming leavened with the Gospel. The caste people, while they are not yet converted in considerable numbers, are forced to give attention to the new religion, and are greatly influenced by their observation of the great progress which the Gospel is making among their countrymen. Another effect of the Ongole awakening is its effect throughout the Telugu people. Missionary work everywhere is made easier in some respects because of the large numbers of Christians, and the movement in favour of Christianity is perceptibly gaining in all the territory surrounding the old Ongole field. An important event in the history of the Mission is the raising of the Ongole Mission High School to a second-grade college according to the standards of the government of India. The Christian movement has advanced so far among the Telugus as to demand that such provision be made for their advancement in education and in social life as is found in other Christian communities. The college is established primarily for the benefit of Christians and the children of Christians, to afford them such facilities as they need to enable them to take a stand in life on a level with the most favoured classes of India, and to train them for positions of usefulness in the Telugu churches. It will also receive pupils from heathen families who will pay the fees fixed by law for such institutions. By the financial help so received and by grants from Government, the Mission fund will be relieved of the support of the college, which already has a good field for usefulness, and in a few years will become an imperative necessity in the growth of the Mission. It is a matter of much concern that a famine is now prevailing in the country of the Telugus which has caused much suffering, and, in the event of the failure of the rains which usually come in June, will become more severe than that of 1877-78. Funds to the amount of several hundred dollars have already been forwarded to the missionaries for the relief of the sufferers. Much may be done by Government relief works to keep the people from starvation; but if the June rains fail, much of the country must be exposed to the horrors of a water famine, as well as to the dangers of starvation.

TWENTY YEARS' PROGRESS IN AFRICA. —The Rev. Dr. Wm. Brenton Greene, writing in the *Missionary Review* concerning the remarkable progress in Africa during the last twenty years, says: "The simple fact that the Bible has already been translated into sixty-six of the languages and dialects of Africa is a stupendous achievement. Great expectations, too, may be cherished with reference to the missionary influence of the coloured people of the United States. In number

7,000,000, what might they not accomplish for their brethren over the sea if only they themselves were baptised with the missionary spirit? Can we doubt that it is God's purpose to make them missionaries? Have we, then, any duty more pressing than to give them the churches and schools necessary for their religious and moral training? Most encouraging, however, are the effects of the Gospel on the character of the Africans, who seemed to have no character. The Pentecostal blessing has been repeated on the Congo. In places not a few of the people, thieves before, have become honest; liars before, they they have become truthful; indolent, they have become industrious. Their idols they have burned; Christ they have enthroned Lord of all. The Christians in the neighbouring island of Madagascar have remained true in spite of persecution unsurpassed for cruelty in any age. If the Waldenses are rightly called the Martyr Church, the believers of Madagascar are fully as worthy of the honourable title. Can we explain this save on the ground that the Spirit of Christ sustained them? Can we account for such apostolic lives as Moffat's, as Livingstone's, as Black's, as Bushnell's, as Hannington's, as Mackay's, as Crowther's, as those of many other missionaries that may not now be mentioned, unless the same Christ who lived in Paul by the Spirit lived also in them? Can we doubt that the land in which the Saviour Himself is thus directing and sustaining the work of evangelisation will soon stretch out her hands unto God? Is she not even now beginning to do so? Can we, then, resist the short and emphatic appeal addressed by David Livingstone from the centre of Africa to the Protestant churches of the world, 'Come on brethren!'"

THE OUTLOOK IN JAPAN.—The twenty missionaries of twenty years ago have become, including the wives of missionaries, nearly 600. Instead of the four unmarried female missionaries we now have about 200. The waters of the coast of Japan are now plowed by steamers in every direction, nearly 2,000 miles of railroad are in operation, and thousands of miles of jinrikisha roads are found, while a network of telegraph wires is spread over the land, and the postal facilities extend to the remotest hamlet—and these railroads, steamers, telegraphs, and post-offices are all the ready servants of the messengers of the Cross. A legion of books has been prepared to assist the beginner in learning the Japanese language. A Christian vocabulary has been created and fairly good teachers are to be secured. The whole Bible is published in the language of the people, and fairly good commentaries on the whole of the New Testament have also been published; a good beginning has been made in Japanese hymnology, and a good beginning has also been made in the preparation of Christian books and tracts. It is no longer a disgrace to publish a book in a language which can be read. The fear which existed universally twenty years ago is well-nigh gone; religious freedom is guaranteed in the Constitution, and there is a readiness to hear on the part of the people, in most places throughout the empire, which calls for a manifold larger number of direct evangelistic workers than are at present engaged in that work in Japan. The Protestant Christians of twenty years ago have become more than 30,000, organised into over 200 churches, with about 130 ordained Japanese ministers, and nearly 500 other Japanese evangelists and workers, and with nearly 400 men in training in theological schools. The foundations of these churches were laid in the midst of great opposition, when it cost something to profess the Christian religion, and for that reason they were well laid.—*Rev. Dr. J. D. Davis, Kyoto*, in the *Spirit of Missions.*

JAPAN.—Missionary work for the Japanese is now passing through a transition state similar to that which effects the people themselves. After the country was fairly open, everything foreign, Christianity included, was received with favour by the more intelligent Japanese; but a few years ago a reaction set in against foreign influence, which still continues in unabated force. The feeling, however, is not so much against foreign ideas and improvements as against foreigners; and it is encouraging to note that while there is a strong aversion to the leadership of the missionaries, the interest in Christianity is but little diminished. The Japanese Christians wish to control their own churches and schools, and some of them even think the services of missionaries may be entirely dispensed with; but they propose to maintain the Christian work in vigour and carry it forward themselves. There is, however, still a large field for the labours of foreign mis-

sionaries in Japan. While the self-reliant disposition of the Japanese Christians is to be commended, the Christian movement in Japan is not yet sufficiently matured to be left to itself. Its foundations have not yet been laid deep enough in the national character to insure a safe and true development without some external guidance. Only the middle class of the people has yet been reached; the highest and the lowest are comparatively untouched, and especially among these latter, foreign missionaries will find an ample field for their efforts for many years to come. Experience shows that they must wait long for the Gospel if they wait until it is given to them by their own countrymen in the classes above them.—*American Baptist Missionary Magazine.*

JAPAN.—The Ishii Orphan Asylum is pre-eminently a place of prayer. Founded in prayer, it is continued in the same spirit. The morning hour from six to seven is called the prayer hour. The children go singly to a shaded graveyard in the rear of the temple for private devotions. Also at nine o'clock on Friday evening a short meeting for those who desire it is held at the same sacred spot. This is the Bethel of the Asylum, and has witnessed several remarkable answers to the prayer of faith. After breakfast comes a half-hour of devotions in the temple, and again in the evening. On Sabbath afternoon the children march in military order, headed by their own buglers, to church, a mile and a half away. It is a stirring sight and has led more than one sightseer to send gifts to the Asylum and to inquire into the claims of the Christian religion. To sum up the man and his work in a sentence: Ishii and his institution are a practical realisation of his own favourite New Testament verse, "A new commandment I give unto you, that ye love one another." A love that works itself out in deeds; a life that is truly Christian; the spirit of the Bible worked into flesh and blood; simple loyalty worthy of a Christian Samurai; faith that feels, hope that, though always grave, is never despondent; love that counts no cost, if it may but save a few of "the least of these my brethren."

NAGPUR.—Our readers will be glad to get a glimpse of the way in which the Gospel of our Lord Jesus Christ is brought daily before the students in Hislop College. "Last session," writes Dr. Robertson, "I had the pleasure of teaching the Bible to two classes daily. Each class contains about eighty students, whose average age is about seventeen. Those who have never left Scotland can have no idea of the pleasure it is to stand up before a room full of young men who, for the most part, have never before heard the name of Jesus, and be permitted to tell them fully and clearly who Jesus was and is, what He came to this world to do, and how He died for them to save them from sin and its punishment. We cannot tell all this at once; we have to proceed step by step, for they know nothing of Christianity, and they scarcely believe that they are sinners. One of the most trying difficulties in Indian Mission work is to get the Hindus to realise themselves sinners—the heinousness of sin they do not grasp. They won't come to Jesus Christ, for they don't feel they have any great need for a Saviour."—*Free Church of Scotland Monthly.*

PERSECUTION OF NATIVE CHRISTIANS IN CHINA.—Native Christian converts in China appear to have a hard time of it, notwithstanding the recent degradation of their arch persecutor Chou Han, by the Chinese authorities. By the Hunan Manifesto each clan is enjoined to keep an eye upon any members who do not sacrifice to "the most holy ancient teacher Confucius," it being held certain that such as these have entered the religion of Jesus. It is further prescribed that these be immediately dragged to the ancestral temple, to be severely dealt with and compelled to return to the right way. In token that this is not a deadlock, Dr. Griffith John, of the London Mission at Hangkow, relates the story of a Hunan man who became a Christian. On his return to his native village he was seized, dragged into the Temple, and reviled and beaten. At length, on the intercession of a fellow-clansman, he was allowed to depart upon signing a declaration that he had been expelled from the clan and had renounced every privilege pertaining to him as a member. But he would not give up his profession of Christianity.—*Daily News.*

Evangelical Alliance.

DUNDEE CONFERENCE.

SEPTEMBER 26—29.

As already announced, the Forty-sixth Annual Conference of the British Organization of the Alliance will be held (D.V.) in Dundee, commencing on Monday evening, September 26, and extending till the evening of Thursday the 29th. The Dundee Branch of the Alliance have for many years past arranged a Christian Convention annually; but this year the Conference of the Alliance will take the place of that Convention.

All the meetings will be held in the Kinnaird Hall, except the morning devotional meetings from 10 to 10.45, and these will be held in the Hall of the Y.M.C.A.

It is earnestly hoped that a large number of members and friends of the Alliance from all parts of the United Kingdom will make their arrangements so as to visit Dundee at the time, this being the first occasion on which the Evangelical Alliance has held its Annual Conference there. All will be cordially welcomed, and hospitality will be provided by the local Committee, as far as possible; those who desire to avail themselves of it are requested to communicate with the Secretary of the Evangelical Alliance in London, as early as possible.

The following is the programme of the Conference:—

MONDAY, SEPTEMBER 26.

CONVERSAZIONE (Tea and Coffee served from 6.30 to 7.15 p.m.). PUBLIC MEETING, 7.30 p.m. The LORD PROVOST OF DUNDEE to preside, and the Revs. Andrew Inglis, John Reid, M.A., and James E. Houston, B.D., to deliver brief "Addresses of Welcome" on behalf of the Dundee Committee. Responsive words will be spoken by the Right Hon. Lord Polwarth (President) and others. Address by Mr. A. J. Arnold (Secretary). Subject: "The Evangelical Alliance: its aims and its practical value" (including a brief summary of the work of the past year).

TUESDAY, SEPTEMBER 27.

MORNING, 10 o'clock.—DEVOTIONAL MEETING, the Rev. R. A. WATSON, D.D. (U.P. Minister, Dundee), to preside. 11 o'clock.—CONFERENCE. Chairman, Lord POLWARTH. "The Annual Address," by the Rev. H. E. FOX, M.A., Vicar of St. Nicholas, Durham. Subject: "True Catholicity." "The Practical Resolutions," to be read and enforced by the Rev. Principal Douglas, D.D. (Free Church College, Glasgow). Address by the Rev. John Urquhart (Baptist Church, Weston-super-Mare). Subject: "The postulates of the so-called 'Higher Criticism.'"

AFTERNOON, 2.30 o'clock.—CONFERENCE. Chairman, WM. FERGUSON, Esq. (of Kinmundy). Addresses: (1) "The Once-offered Sacrifice," by the Rev. John Bennett, D.D. (Vicar of St. George's, Worthing); (2) "The Substitutionary work of our Lord Jesus Christ," by Pastor H. D. Brown (Baptist Church, Dublin).

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, The Right Hon. Lord KINNAIRD. Address by the Rev. Isaiah Parker (Wesleyan Minister, Glasgow). Subject: "The Constant Use of the Bible." Evangelistic Addresses by (1) the Rev. George Wilson, M.A. (Edinburgh), (2) the Rev. John Urquhart (Weston).

WEDNESDAY, SEPTEMBER 28.

MORNING, 10 o'clock.—DEVOTIONAL MEETING, by the Rev. WILLIAM POTTS (Wesleyan Minister, Dundee), to preside. 11 o'clock.—CONFERENCE. Chairman, J. A. CAMPBELL, Esq., LL.D., M.P. Addresses: (1) "The outcome of Sanctification in daily life," by the Rev. George Wilson, M.A. (St. Michael's, Edinburgh); (2) "The duty of Evangelicals in view of the Romanising tendencies of the day," by the Rev. Professor J. Radford Thomson, M.A. (New College, London); (3) "National righteousness," by the Rev. John Watson, M.A. (Sefton Park Presbyterian Church, Liverpool).

AFTERNOON, 2.30 o'clock.—MEETING FOR OPEN CONFERENCE. Chairman, JOHN PATON, Esq. Subject: "How to Reach the non Church-going people." Opening Address by the Rev. John Smith, M.A. (Broughton Place U.P. Church, Edinburgh).

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, Lord POLWARTH. Address by the Rev. Clement Clemance, D.D. (London). Subject: "Rest in Christ the secret of power for Christ." Evangelistic Addresses by (1) the Rev. John Smith, M.A. (Edinburgh), and (2) the Rev. H. E. Fox, M.A. (Durham).

THURSDAY, SEPTEMBER 29.

MORNING, 10 o'clock.—DEVOTIONAL MEETING, the Rev. JOHN MACPHERSON (F.C. Minister, Dundee) to preside. 11 o'clock.—CONFERENCE. Chairman, A. H. MONCUR, Esq. (Dundee). Addresses: (1) "How Christianity ought to influence commercial relations," by the Rev. F. E. Marsh (Bethesda Free Church, Sunderland); (2) "Foreign Missions: a glance at the position

in the field and at home," by the Rev. James Johnston (London; Author of "A Century of Christian Missions").

AFTERNOON, 2.30 o'clock.—MEETING FOR OPEN CONFERENCE. Chairman, WILLIAM HENDERSON, Esq. (ex-Lord Provost of Aberdeen). Subject: "Foreign Missions." Address by the Rev. John Fordyce (London). To be followed by OPEN CONFERENCE. 4.30 o'clock.—Missionary Tea Meeting. Addresses by the Rev. D. B. Spence (of Constantinople) and others.

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, Lord POLWARTH. Addresses by (1) the Rev. W. M. Shepherd (Vicar of St. John's, Carlisle), (2) Mr. W. Lethaby (from Moab), and (3) Closing Address by the Chairman.

INVITATION FOR THE ANNUAL WEEK OF UNITED & UNIVERSAL PRAYER, AT THE COMMENCEMENT OF THE YEAR.

JANUARY 1—8, 1893.

THE following is the Invitation and Programme for next year's Week of Prayer, agreed upon between various branches of the Alliance throughout the world.

It is hoped that the general topics suggested for each day will now remain fixed, the details only being varied from year to year. By this arrangement it will be possible for friends who desire to take part in the Universal Week of Prayer to know beforehand the general outline of subjects for the given days of the week.

In order to maintain the universality of this Week of Prayer, it is earnestly desired that the outline for each day should be generally adopted; but of course it is quite understood that the sub-headings and other details may be arranged to suit the different countries or local circumstances.

BRETHREN, BELOVED IN CHRIST,—Once again we invite you to observe the "Universal Week of Prayer." Our New Year begins with the Lord's Day. May this be a "token for good" to us all! May we, like the beloved disciple, be "in the Spirit" on the Lord's Day!

We have much to pray for: and we have much to encourage us in prayer. Never since the world began has there been such a century as that which has passed since William Carey bade the Church attempt great things for God: and expect great things from God.

We have, also, much to plead. Much has been given; but much remains to be bestowed. We shall see greater things than these.

Let us seek to realize *God's purposes* as they are revealed in His Word. Let us hold fast to *God's promises* as they are declared in His Son. Let us expect *God's performances* to be exceeding abundant above all that we ask or think.

If in this spirit we keep our Week of Prayer, its observances will be fraught with blessings both to the Church and to the world.

We are, in the name of the Evangelical Alliance,

Yours in the service of the Lord Jesus,

POLWARTH, President.

British Organisation.
DONALD MATHESON, Treasurer.
WILLIAM ARTHUR, M.A.
JOHN STOUGHTON, D.D.
JOSEPH ANGUS, D.D.
JAMES FLEMING, B.D.
DAVID MACEWAN, D.D.
} Hon. Secs.
A. J. ARNOLD, Secretary.
BANGOR, President.
C. H. WRIGHT, D.D., Hon. Sec.
} Irish Branch.

United States Branch.
W. E. DODGE, President.
CALEB T. ROWE, Treasurer.
PHILIP SCHAFF, D.D.
JAMES M. KING, D.D.
} Hon. Secs.
JOSIAH STRONG, D.D., Secretary.

Dominion of Canada Branch.
W. H. HOWLAND, President.
WM. JACKSON, Secretary.

New Brunswick Branch.
J. PRICHARD, President.
A. J. MCFARLAND, Secretary.

French Branch.
GUSTAVE MONOD, M.D.
N. RECOLIN.
} Paris Committee.
THEODORE MONOD, Gen. Sec.
A. FISCH, Secretary.
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} Brussels Committee.

Swiss Branch.
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TH. ISELIN, V.D.M., Secretary.

German Branch.
ANDREAS VON BERNSTORFF, President.
EUGENE BAUMANN, Secretary.

Netherlands Branch.
F. VAN BYLANDT, President.
J. D. VAN WASSENAER ROSANDE.
J. E. N. SCHIMMELPENNINCK.
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Danish Branch.
J. VAHL, President.
OLOF HANSEN, Secretary.

Italy.
P. GEYMONAT, D.D., President, Florence Branch.
V. RAVI, Vice-President.
H. J. PIGGOTT, B.A., President, Roman Branch.

Spanish Branch.
JOHN JAMESON.
MANUEL CARRASCO.
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H. O. DWIGHT, Secretary.

Greek Branch.
M. D. KALOPOTHAKES, President.

Syrian Branch.
J. B. CHARLIER.
DANIEL BLISS, D.D.
JAMES S. DENNIS, D.D., Secretary.

South African Branch.
JAMES TURNBULL, Secretary.

Japan Branch.
J. H. SALLAGH, President.
G. W. KNOX, Secretary.

China.
JOSEPH EDKINS, D.D., President, Shanghai Branch.
WM. MUIRHEAD, Vice-President
H. BLODGET, D.D., President, Peking Branch.
JOHN GRIFFITH, D.D., President, Hankow Branch.

New South Wales Branch.
GEORGE SUTHERLAND, D.D.
THOS. CUMMINS, J.P.
} Secs

TOPICS SUGGESTED FOR THE WEEK OF UNIVERSAL PRAYER, JAN. 1—8 1893.

Other topics which may be suggested by national or local circumstances or by special occurrences at the time of meeting, will naturally be added in each case by those leading the devotions of the assembled believers. And for other topics, which no *words can express*, moments of silent prayer may helpfully be given.

SUNDAY, JAN. 1.—Sermons.—*The exalted Saviour's "Gifts for Men."*—Ps. lxviii. 18, 19; John xvi. 23, 24; Acts v. 31.

MONDAY, JAN. 2.—Humiliation and Thanksgiving.—*Confession* of the Church's sins of omission and commission, compromising, and understating God's truth, mistrusting His power, neglecting His call, and keeping back His due.—Ps. xxxii. *Prayer* for grace to put away whatever hinders individual, family, national, and congregational blessings; and for a special blessing on this year's observance of the Week of Prayer, which begins with New Year's Day.—Nehemiah ix. 1—3, and Haggai i. *Praise and Thanksgiving:* For God's revelation of Himself in His Word; for the fruitful observance of the Week of Universal Prayer; for the increase of brotherly love, missionary zeal, and desire after holiness.—Rev. v. 11—13; Jer. xxxiii. 3.

TUESDAY, JAN. 3.—The Church Universal.—*Prayer* for the demonstration, in power, of the Spirit in the Church; pleading the specific promise of the Ascending Lord (Acts i. 8); prayer that "the Holy Church throughout all the world" may be more humble and diligent in the study of the Word, in discerning God's purposes, and in obtaining His promises; more active in her witness for Christ, in the observance of His sabbath, and in obedience to His will: more faithful in her protest against Romanism, Sacerdotalism, and Latitudinarianism; and more eager in her looking for His glorious appearing.—John v. 39; Titus ii. 11—14; 2 Peter iii. 11—13.

WEDNESDAY, JAN. 4.—Nations and their Rulers.—*Prayer* that all earthly rulers may acknowledge their responsibility to the King of kings; that all persecutions of Christians may be stayed; that anarchy, oppression, and slavery may cease; that drunkenness, impurity, and gambling may be put away; that the opium traffic may be speedily abolished; that trade disputes may yield to truth and righteousness; that the "making haste to be rich" and the love of luxury may be arrested, and that God's Day may be nationally honoured.—1 Tim. ii. 1—4; Ps. lxvii.; Rom. xiii. 1—7.

THURSDAY, JAN. 5.—Foreign Missions.—*Praise to God:* For great Missionary progress within recent years.—Ps. lxvi. *Prayer:* For Missionary Churches and Societies, Bible and Tract organisations, and for all efforts for diffusing the pure Gospel in the Heathen and Mohammedan world; for Native Churches and their Pastors; for secret believers who have not yet openly confessed Christ; for Missionaries—men and women—evangelistic, educational, medical—and all their helpers; for the removal of all hindrances to Christianity.—Matt. xxviii. 19, 20; Rom. i. 14—17.

FRIDAY, JAN. 6.—Home Missions and the Jews.—*Praise:* For the success increasingly vouchsafed to every branch of evangelistic work, and for blessing which has attended Missions to the Jews.—Luke xv.; Acts ii. 41—47. *Prayer:* For all Christian workers, and that every personal effort to win souls for Christ may be conducted with wisdom and power.—Acts iv. 13—31. *Prayer for God's Ancient People Israel:* That the veil upon their hearts may be taken away; that all persecutions of the Jews may cease; that Christians may clearly understand God's purposes concerning Israel, and let their light so shine among Jewish neighbours as to attract them to the Gospel of Christ.—Amos ix. 11—15; Rom. xi. 12—15.

SATURDAY, JAN. 7.—Families and Schools.—*Prayer* that God's Word may be accepted as the one true basis of the education of the Young, in the home, the school and the college; that husbands and wives, parents and children, masters and servants, may, in their mutual relations observe the law of Christ; that family worship may become more general, and that domestic life may be sweetened and hallowed by godliness; that increasing blessing may rest upon Sunday-schools, Bible Classes, and Young Men's and Young Women's Christian Associations.—Deut. vi. 4—7; Mark x. 13—22.

SUNDAY, JAN. 8.—Sermons.—*The Promised outpouring.*—Joel ii. 28—32. *The plain command, "Ask ye of the Lord."*—Zech. x. 1.

The following special requests are made to all who receive this programme:—

1. Please endeavour to bring the Lord's people together—few or many—for united prayer daily during the week, and circulate the Programme widely to increase the number of meetings.

2. Kindly forward brief account of Meetings held, and any results, to the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London.

FLORENCE CONFERENCE VOLUME.

We venture to call the attention of our readers to the fact that a number of copies of this interesting and valuable book are still on hand. It is entitled—"*Christendom from the Standpoint of Italy*: Proceedings of the Ninth General Conference of the Evangelical Alliance held in Florence, 1891."

The subjects treated are those of the present-day clamant and constantly in the minds of men, and the writers who have contributed papers upon them stand in the front rank of sanctified scholarship. Take the great question of Christianity and Socialism, or "Poverty and riches from the Gospel point of view," as it is designated in the Volume, and Dr. Stöcker of Berlin, Pastor Babut of Nismes, with Dr. Nicholas of Dublin and Dr. C. C. Tiffany of New York, place before us the most weighty considerations.

Those who are interested in the higher criticism and the position the Bible holds in the presence of modern thought, will find papers here by such men as Sir J. W. Dawson of Montreal, Professor Godet of Neuchatel, the Venerable Archdeacon Richardson, and Professor Redford of London worthy of the most careful thought.

The advocates of Christian unity should read the papers of Doctors Philip Schaff and G. D. Boardman; while for the lover of Italy, and of Florence in particular, there is a perfect feast of good things.

Materials for study of a most valuable kind are here laid up for Ministers and teachers, and the cause of truth in England could hardly be better served just now than by placing a copy of this work in the hands of all students and thinkers. God has blessed the Conference at Florence in many ways. May He put it into the heart of some of our friends to turn to good account here at home this collection of its utterances. Wealthy friends might do a good work by ordering copies for gratuitous distribution among provincial Ministers, College and other Libraries, &c. (Ten copies for £2). Single copies can be obtained for 4s. 6d., including postage, by applying at the Office of the Evangelical Alliance, 7 Adam Street, Strand, London, W.C.—Pr. C.

SOUTH AFRICAN BRANCH.

The following circular letter has been addressed by the South African Branch of the Evangelical Alliance to the ministers and members of the churches recognised as "Evangelical":—

Cape Town, July 1, 1892.

Dear Brethren in the Lord,—It is not necessary that the principles and objects of the Evangelical Alliance, which was founded nearly fifty years ago, should be at length stated and enforced in this circular, which we issue to invite you to co-operate with us in our endeavours to advance the prosperity of the Churches of our Lord Jesus Christ. We believe that the founders of the Alliance had in their hearts the very same desire, which the Apostle had for the churches of Colossa and Laodicea, when he said "that their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God and of the Father and Jesus Christ." It was at that time the conviction of the churches, which held the principles accepted by the Alliance, that the unity of their faith in all the essentials of vital godliness, and their love for one another, should be more fully expressed than they were previous to that period; in order that the world might know, though there were minor differences between the churches, that they were still one in Christ, and that they loved one another as members of the household of faith. It was their conviction that that love should be increased, and would be increased by the grace of God, were Christian communion with one another more frequent, were mutual support and countenance given in the labours of faith and love, and were help afforded to any of the churches which were subjected to heavy trials and afflictions. And as a branch, we thank God for the measure of blessing which has rested on the labours of the Alliance ever since its organisation.

Unquestionably the communion between the various churches has become more frequent and more cordial, as has also the intercourse between the members of the

respective flocks. On more than one occasion the organization has been, through God's help, able to effect deliverance for oppressed and struggling churches or Protestants on the continent of Europe and elsewhere. By its action, it has time after time lifted up a testimony against many sins and practices, which might be called natural; some of these testimonies in some cases have done no more than to relieve the Churches from the charge of being partakers in these sins; in others they have acted as a check, while in all cases they were more powerful than the isolated action of one individual Church would have been.

It appears to us as if the very success of the Alliance in the past has led many to suppose that its work is done, and that now there is no necessity or call for its continuance; in short, that it has been the means of creating such fellowship and actual co-operation that there is no room for it in the Christian world; but the world requires a manifestation of Christian love and fellowship as much as ever, and the evils against which we contend do not belong to any particular age; they are for the most part just a portion of those plans which reveal that Satan is the god of this world, and which his instruments or armies carry out.

In our days the world, and South Africa in particular, needs as much as ever the testimony, that the unity of the Church does not depend on mere outward organisation and on being governed by the same Church offices under or over one another—but spiritual and vital union with the great Head of the Church.

In our days, we must watch more carefully than it was our duty to do in the past, that our children be brought up in the nurture and admonition of the Lord—neither given over to a purely secular education, nor handed over to ecclesiastics and priests, who will exercise their powers to bring their minds and consciences under their domination. We are still called upon to pity and comfort all sick in hospitals and houses of mercy, and to break through every barrier which prevents us reaching them. It is still our duty to minister to all those who are turned aside and have fallen into crime and are lodged in our goals. It is unquestionably true that we are called upon to show to those who think that we are merely "human societies" that we are indeed united to the Lord, and to maintain that such positions should not be withheld from us which our numbers and political weight in the Colony invite us to fill.

Signed { A. I. Streytler, President.
Jas. Turnbull, Secretary.

CONTRIBUTIONS RECEIVED FROM JULY 18 TO AUGUST 18, 1892.

	£	s.	d.
Mrs. Schofield	0	10	0
Mrs. Spurgeon	1	1	0
O. Robinson, Esq.	1	1	0
Rev. J. de Kewer Williams	1	1	0
Mrs. Hitchcock	1	1	0
Genl. and Mrs. Hutchinson	3	0	0
Miss Broughton	0	10	6
A. S. Hewlit, Esq.	0	10	6
W. S. Allen, Esq.	2	2	0
Miss Alsop	0	10	0
Capt. Warry	1	1	0
C. R. Hodgson, Esq., and Mrs. Hodgson (3 years)	2	12	0
Lady A. Blackwood	1	1	0
Rev. J. Gosset Tanner	0	10	6
Rev. Jas. Hay	0	10	0
Miss Lamedslee	1	0	0
F. C. Wood, Esq.	0	10	6
J. Wood, Esq.	0	10	0
Mrs. Gordon	1	1	0
R. Bannister	1	1	0
W. Tonkin, Esq.	0	10	0
Rev. J. Hudson Taylor	0	10	6
Chas. E. Newton, Esq.	1	1	0
C. Price, Esq., and Mrs. Price	1	1	0
Messrs. E. and F. F. Whytt	1	1	0
Mrs. Wardle	2	2	0
S. Pewtress, Esq.	0	10	0
H. Sugg, Esq.	1	1	0
Mrs. Charters	1	1	0
Countess K. Esterhazy	0	10	0
Miss Hughes	0	10	0
Mrs. Phelan	0	10	0
Miss Jullian	0	10	0
Mrs. Leon	1	0	0
Mrs. Berry	1	1	0
Mrs. Agnew	1	1	0
Leamington Subscriptions, per F. C. Grant Ellerton, Esq.	5	11	6
Leicester Subscriptions (addl.), per Miss Walker	0	10	0
Paris Subscriptions (addl.), per Dr. D. K. Anderson	2	2	0
Woolwich Subscriptions, per Mrs. Young	4	15	6
Liverpool Subscriptions (addl.), per R. Hewton, Esq.	2	1	0
Derby Subscriptions (addl.), per Captain Held	0	5	0
Tottenham Subscriptions (addl.), per Mrs. Harrison	0	7	0
Collections at St. Mary's Episcopal Chapel, Reading, per Rev. H. Brooke	2	5	5
Sums under 10s.	2	17	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.